

Turkey

I. Sombre Life of the Turkish Peasantry

By H. A. Milton

Author and Traveller

WHATEVER may be said concerning the government or the ruling class in Turkey, no one who has lived in the country long enough to understand the character of the peasants who form the bulk of the true Turkish population speaks of it with anything but respect. In them the savagery of the Turanian strain, that strain which gave the original Turkish invaders of Europe so bad a reputation, has been softened by Arabic influence and Moslem teaching.

The Turk on the soil is hard-working, faithful to his word, sober, straight in his dealings, honourable according to his lights. His existence is very simple, monotonous, comfortable. He lives, if he is a dweller on the plain, in a mud hut; only the hill people build their houses of stone.

His possessions are limited. He may be the owner of a small piece of land; in this case he is better off than the peasants who farm the lands of large proprietors. The latter work on partnership lines. The proprietor finds the land and the seed for growing — wheat, barley, maize, rye, oats, and sesame, which are the chief grain crops. The

tiller of the soil contributes his labour and that of his oxen or buffaloes.

The theory of the system is that they divide the result of the harvest between them. In practice it often happens that the cultivator, ignorant, accustomed to being robbed, unable to stand out for his rights, gets a share of the crops far smaller than that which ought to come to him. The only method of keeping accounts which is generally understood by him is cutting notches on a stick. He can easily be cheated, and he has no remedy. A bad landlord can always win an action by bribing the judge, which the peasant has not the means to do. The landlord's agent too

frequently trades upon the peasants' helplessness, even if the landlord himself is of a fair-dealing disposition.

In addition to being thus deprived of their just earnings, the cultivators are also kept in bondage to the landowners by the debts which burden them growing heavier year by year. In their cottages they have seldom anything beyond the bare necessities of life. Bedding, rugs, stools, perhaps a rough divan, a few pots for cooking and storing, a few dishes, a shelf or two, maybe an



PRAYER FROM THE MINARET

From the minarets of all Moslem mosques, five times a day, rises the call to universal prayer, which the muezzin repeats at each of the four points of the compass

Photo, Kadel & Herbert



METHODS OF CEREMONIAL LUSTRATION AS PRACTISED BY MOSLEMS

In Islam are enjoined two degrees of ablution—the Ghost, or immersion in water of the whole body, and the Wodhu, or Abtest, the washing, after a prescribed manner and to the accompaniment of appropriate prayer, of the parts of the body usually exposed—hands, arms, face (including mouth and nostrils), head and feet. Where water is unprocurable, the use of clean sand is permissible

ancient walnut-wood press. Their time is divided between work and sleep. Their food is of the simplest. They smoke a little, using the long-stemmed pipe which stands on the ground, and draw the smoke through water. They drink thick coffee, very much sweetened, out of tiny cups. By their religion they are forbidden to touch wine or any drink containing alcohol.

In the Christian villages of Turkey, among the Greek, Bulgarian, Armenian populations, you hear music, you see the young men and women dancing; there are gatherings on Sunday and on occasions of religious festival outside the church. The true Turks, who are Mahomedans, do not feel the need of social distractions. Their idea is that when a man leaves off work, he should spend his time at home and find his recreation with his family.

They are a grave, dignified, rather melancholy race. Whatever befalls them is "the will of Allah." They are contented because they are convinced that resignation is the only wisdom, and because they have never known, or even imagined, any other mode of existence than that which they follow. Ages of mechanical toil and relentless oppression have turned them into beings more like automata than men naturally endowed with intelligence and power of initiative.

Turkish peasants cannot read or write; they have not among their folk-lore a wealth of stories, told by

one generation to another, filling the minds of the young with notions of history, with illuminating fable and moral apologue, with national tradition.

The peasant may play, perhaps, upon a little pipe cut by himself, or upon a very simple form of bagpipes, the bag being of sheepskin, and the notes being blown through a reed. But music brings into his life no gaiety, no joy. His tunes are melancholy and monotonous, nearly all in a minor key. They seem to be an expression of his fatalist attitude towards existence.

The stories that are told among the countryfolk are mostly about genii or jinns, fables in which animals endowed with speech and reasoning power play a part, or broadly comic anecdotes illustrating the greed of priests and the hireling injustice of judges. Sometimes they poke fun at women, as in the tale of the man who wanted to make a present to a warrior chieftain in order to curry favour with him. He asked his wife whether she would advise him to offer figs or quinces. His wife advised quinces. "Then," said her husband, "I shall take figs!"

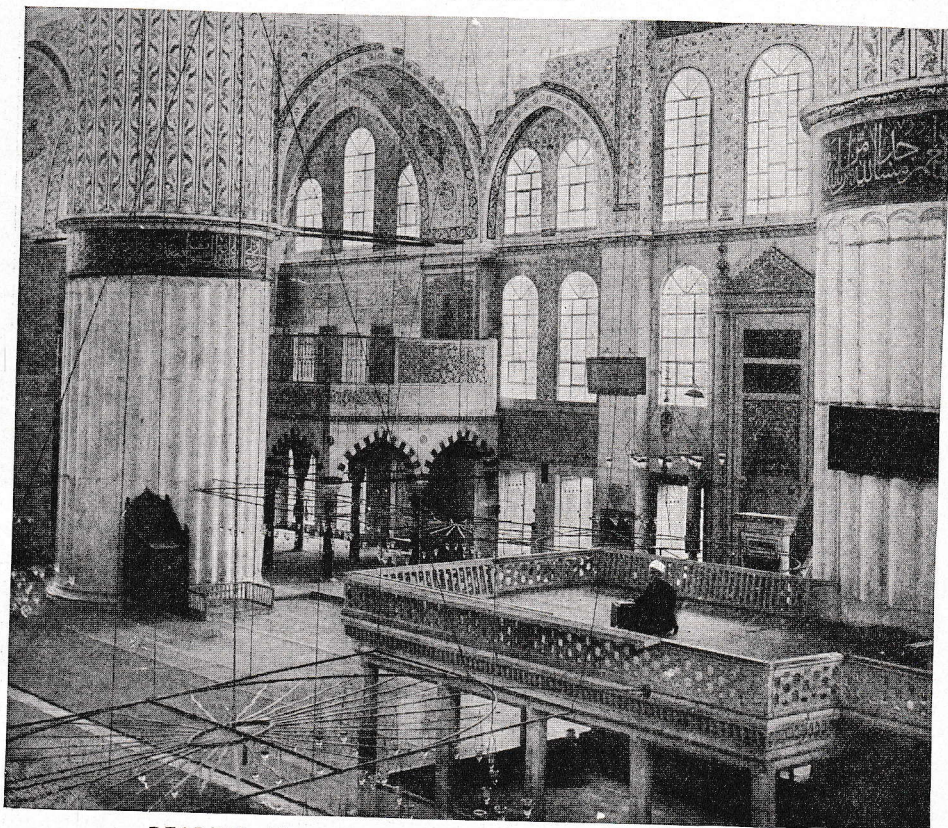
When the figs were presented, the warrior frowned, seized the basket, and began to throw the fruit at the unlucky giver. As he did this he heard the man say: "Thanks be to Allah that I did not take my wife's advice," and inquired what this meant. The man explained. "If I had done as she wished," he said, "I should have had my head broken



WRAPPED IN QUIET CONTEMPLATION OF HOLY WRIT

Having performed the necessary ablutions—for no good Moslem dare repeat the name of God with unclean lips—this aged inhabitant of Constantinople is reading and repeating the sacred words of the Koran. He is seated in quietude in a shady corner of the courtyard of the Mosque of Mohammed II., place of prayer and worship regarded as second in holiness only to that of Eyüp

Photo, Special Press



READING THE KORAN IN THE MOSQUE OF AHMED

This Constantinople mosque was built by Ahmed I, in 1608-14, and is the only one, apart from the Kaaba at Mecca, that has six minarets. These Moslem houses of prayer consist usually of a large open court with fountain, niche indicating the direction of Mecca, pulpit, and platform or platforms raised on columns from which the Koran is read and the congregation is led in prayer

Photo, Sébah & Joaillier



COFFEE AND CIGARETTES AT A MODEST CARAVANSERAI

Turkish workers are accustomed to resort, in the early morning, to some convenient "kafené" there to enjoy the solace and stimulus afforded by coffee and tobacco before beginning their daily toil, and to return later in the day as opportunity may offer for similar refreshment. To all classes in Turkey the coffee-cup and the pipe or cigarette have become everyday necessities

Photo, Georg Haechel

by the hard quinces. How fortunate for me that I brought figs. How wise I was not to take a woman's advice!"

Turkish methods of agriculture are pretty much those of Old Testament times. A wooden plough is used, it has one handle, and is generally drawn by buffaloes. Threshing is done with a great log of wood studded with flints. This is drawn by ponies, the driver, usually a girl, standing upon it. Round and round, over the grain stalks laid upon the earth, go the ponies, and when the grain is ready for winnowing, it is thrown up into the air from big wooden shovels and so separated from the husks.

No regular manuring is done save by the few who have studied Western ways; the benefits of a scientific rotation of crops are unknown to the small farmers. It is only because the soil is naturally rich, and has not been made poor by having heavy crops taken off it, that they can make a living.

The climate helps them, too. The winters are cold, but the sun is powerful early in the year, and turns spring into summer very quickly, so quickly, indeed, that there is scarcely any spring at all. The crops are soon ripe, therefore, and yield bountifully except when they are destroyed by a long drought. When

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that happens, the consequences are disastrous. Not only is the harvest ruined; the cattle die for want of water, or else have to be sold at pitifully small prices to anyone who can take them out of the dry area.

Even when the peasants have no hindrance thrown in their way by nature, they cannot count upon enjoying the full fruit of their labour. They have to pay tithes for the benefit of the Moslem priesthood. Over and above these demands, they have to satisfy the private claims of the tax-collectors, who pay so much for the privilege of making the collection and expect to get rich by fleecing the wretched peasants of whatever sums can be extorted from them in addition to the amounts for which as taxpayers they are legally liable.

There is no just and formal plan of assessment. The tax-collector demands from each locality as much as he reckons it can pay. The local council has to find the money, and by it the share of each individual is apportioned. The members meet to debate the financial position of each other and of all the heads of families in the district. Often the men whose burdens they are adjusting stand anxiously round, listening to what is said about them, and putting in their word every now and then in the hope of convincing the council that they are poorer than is generally believed.

Being so ignorant and superstitious, with a fanatical belief in the truth of what his rulers tell him, the Turk is unhappily persuaded, without much difficulty, to commit atrocious crimes



EAST AND WEST IN A CONSTANTINOPLE THOROUGHFARE

Western influence is seen in the tall buildings rising in the background of the photograph; East meets West in the shops seen in the foreground. Kindred contrasts offer themselves in the varied dress and callings of the passers-by, and the camera has caught a characteristic feature of town life everywhere by including pert-eyed, apron-wearing youth and black-coated official dignity

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LITTLE WAYFARERS IN A STREET OF STAMBOUL

Turkish children, boys especially, are allowed much more liberty than is usual in Western countries, and kindness to children is so universal that it is seldom one hears a child cry unless it be in pain

Photo, Merl La Voy

when the savage and intolerant side of his nature is deliberately aroused. Left to himself he is ready to "live and let live"; he is kindly and hospitable to strangers; he lives on good terms with his Christian neighbours. The massacres of the Armenians, for which both Abdul Hamid and the Young Turks will for ever be execrated, and the brutalities practised upon British prisoners of war in certain camps (though the greater number

made no complaint) are to be accounted for by the incitements of those in authority who carried out these horrors.

If the Turks had been civilized, they would have to bear their full share of the shame; they would rightly be thought of as fiends rather than normal human beings. But when they are inflamed by fanatical hatred and fear, when they are told that the killing or the torture of Christians will ensure them places of honour in Paradise, they cease to be responsible for their acts. They are intoxicated, obsessed. The whole guilt must be borne by those who incited them, deceived them, used them as instruments for the perpetration of atrocities almost passing belief.

In the big towns or their suburbs rich Armenians have very fine houses and delightful gardens, in which they take a special pleasure. They are Oriental in many of their habits, although they are Christians, and inclined to adopt Western ideas. Women who appear in public dressed

in the European style according to the latest fashions, will wear at home and in the gardens, where they spend a good deal of their time, the costume of the Turkish lady, billowy trousers and tunic with loose slippers and a coquettish little cap on the head. In more remote parts the women even cover their faces when they go out, just as Mahomedan women do.

In these parts many old customs are still maintained, such as keeping the

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cattle close to the rooms in which the family live, sitting on divans or on a floor strewn with rugs, taking meals off a tray on a stand instead of sitting down to table, sleeping on the flat roofs in the hot weather, and dwelling in patriarchal groups. When sons marry, they do not set up for themselves in their own houses; they bring their wives to live with their parents. This leads often to a great deal of quarrelling and discomfort.

There is an Armenian proverb which says: "In the happy home only one woman rules." In order to arrive at

this consummation, so devoutly to be wished by all who love a quiet life, many Armenian households try to keep up the ancient practice which deprived a daughter-in-law of the right even to speak to any of her seniors in the house. In the presence of his parents she was forbidden even to say anything to her husband. But the emancipation of women from their disabilities and restrictive bonds is reaching even into the valleys and hillsides of the Caucasus. This old law of the household will soon be a memory and no more. Even among the Turks, whose religion



ACQUIRING "LEGAL PURITY" IN THE SHADOW OF THE MOSQUE

Provided that his face be turned towards Mecca, the devout Moslem may pray in a public thoroughfare as properly as in the privacy of his home, but before entering the house of prayer he must perform the "Abtest," in other words become "legally pure" by washing hands and forearms, face and feet in running water, which is provided by the fountains attached to every mosque

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sets women in an inferior state, there have been noticeable changes in the life of the harem during the last twenty or thirty years. Up to the latter period of the nineteenth century very few of the harem ladies could read or write. They did not miss the solace of books, they had no curiosity about events in the world beyond their own

the outlook of Turkish women belonging to the higher rank of society.

Turkish men of this class are usually well-informed and sharp-witted, especially if they are in public life, though they may on occasion take some pains not to let their intelligence be noticed. Many of them are sent to foreign universities, generally French or German.



ONE OF THE TWO BRIDGES CROSSING THE GOLDEN HORN

Here we see part of the famous Galata, or New Bridge, connecting Stamboul with Galata and Pera, and ever presenting a moving panorama full of colour and variety as the busy tide of traffic flows between the Place Emin Onu and Karakof Street, or goes to and from the steamers that use the side pontoon as a pier. About 500 yards in length, its roadway is 35 feet wide

walls, it was not considered necessary that a woman should be educated in the modern sense.

Now, all girls of the comfortable class go to school. They read novels and memoirs. They study history. Many of them write, some of them have published books. There was, as long as thirteen years ago, a newspaper for women published in Constantinople. The French novelist, Pierre Loti, wrote a good many years back a novel ("Désenchantées") describing, after a visit to Turkey, the complete change that had been made by education in

The higher officials can discuss their own and other countries with knowledge and sense, and they often appear to take the Western point of view. They admit that there are plenty of defects and absurdities in the mode of government, but they steadily oppose any proposals for change which would bring the Turkish nearer to the European system.

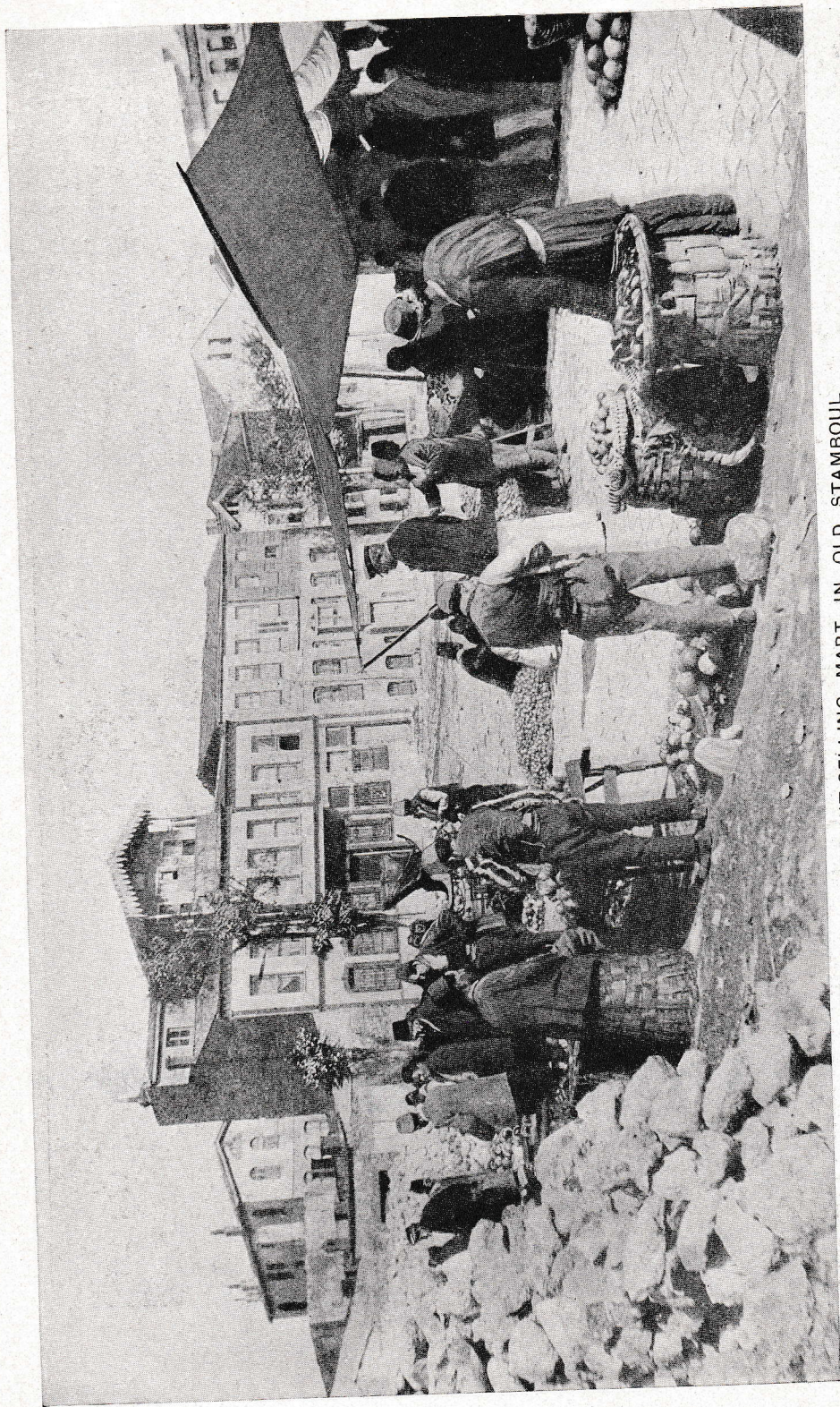
They used to make fun of the attempts made to keep out of Turkey books which the authorities feared as likely to disturb the minds of those who read them—books in which the Sultan was mentioned, even favourably mentioned :



STEEP SHOP-LINED THOROUGHFARE LEADING TO PERA

Beyond the quays between the bridges on the north bank of the Golden Horn, which divides Stamboul, the Turkish quarter of Constantinople, from the European parts of Galata and Pera, rises steeply a succession of narrow streets, some little more than stone stairways, with houses closely built on either side. The photograph shows one of these streets, with shops kept by Greek and other traders

Photo, Georg Haecke.



VISITING A FRUIT-SELLING MART IN OLD STAMBOUL

The European here seen making his way between the stalls of the fruit-venders is attracting much native curiosity. Throughout Turkey, while fruits are plentiful, they are consumed chiefly in candied form, or in syrups. The chief ingredients of the normal Turkish menu are vegetables, particularly tomatoes, onions, and garlic, the seasoning including pepper, lemon, sugar, and honey. Plaf is a dish of rice or macaroni cooked with butter or fat, with gravy or tomatoes; but in one form it includes chopped chicken mixed with rice and seasoned with mutton grease, saffron, pepper, tomatoes, and honey

Photo, S. E. Towers

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books which contained references to their religion; books which the Censor considered "immoral," such as the works of Shakespeare, Victor Hugo, La Fontaine, and most modern authors of note. There was a censorship of plays not less annoying and ridiculous. Even the amusements of the foreign colony in Constantinople were sometimes interfered with. The rule of the Sultans, like the rule of the Tsars in Russia, was based on fear; both knew that they could only hold their positions by force. Both were trying to keep a nation under by antiquated devices.

There was this difference, however; while in Russia there was a large and constantly increasing number of people eager for a more enlightened system, in Turkey the nation endured the vagaries of its rulers without desiring to get rid of them. They shrugged their shoulders and put up with them as they put up with bad weather—because they could not do otherwise. The most that can be hoped is that they may be governed by men more honest and conscientious than those who have been their rulers hitherto.

What the Turks have left Undone

The founders of the Turkish Empire were a tribe which wandered out of Central Asia, overturned the authority of the Emperors of the East, captured Byzantium (Constantinople) in 1275, next conquered the Balkan countries, and established a vast dominion in Europe, in addition to their Asiatic possessions. Never from their first appearance until this day have the Turks advanced in civilization, founded any tradition of good government, or showed any wish to march forward with the European nations to the conquest of ignorance, superstition, disease.

They have made no contributions to science or the arts. They have shown nothing of the ingenuity and enthusiasm for learning and for the application of ideas to life which characterised the Arabs during their

stay in Spain. If the Turkish race were to be exterminated, as its rulers tried to exterminate the Armenians, it would leave no trace of useful activity behind it. It would be remembered merely as a race which, wherever it governed, governed badly; which pusillanimously allowed itself to be robbed and kept in submission; which supported its rulers in their age-long fight against progress, and added nothing to the sum of human happiness.

Bustling Life of Bridge and Bazaar

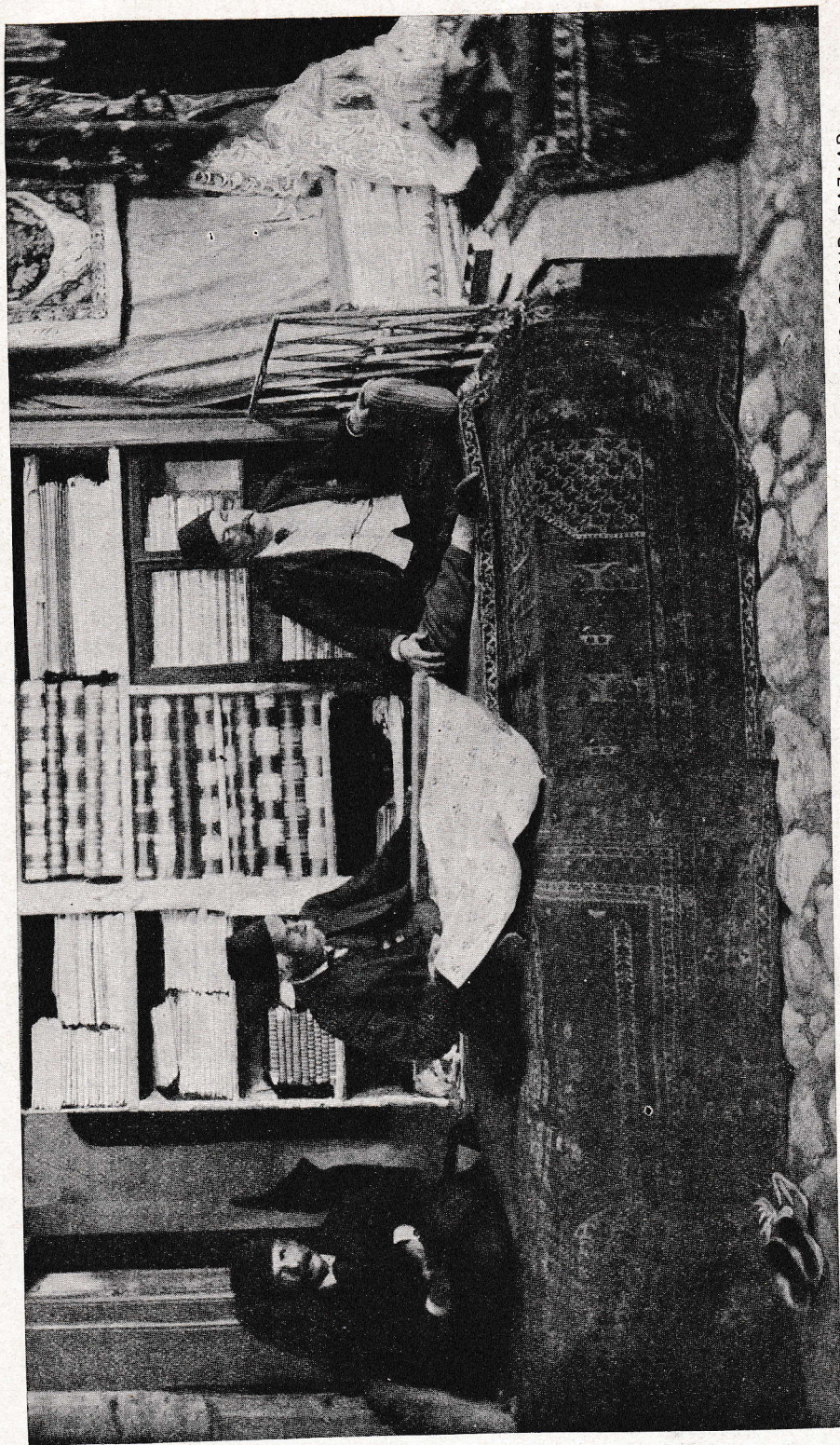
No one who has been in the East can fail to recall many scenes like that which impressed its dreary barren aspect upon Kinglake's imagination and was transferred to the pages of his "Eothen." Even in the capital one has sometimes the same feeling of deadness and desolation. Not certainly in the bazaars or on the bustling Galata Bridge which joins fascinating ancient Stamboul, the city of the Turks, to the dull and pretentious European quarter, Pera, which lies across the Golden Horn.

On this broad thoroughfare there is always a throng. Here you may see men of every race that the Turks have ruled. Greeks abound, as they do in all Turkish towns. Jews and Armenians of reverend appearance hurry over with business in their wary eyes. Circassians, Georgians, Kurds from beyond the Caucasus, Bulgarians, Syrians, jostle the true Osmanli Turks, descendants of the warriors who laid the foundations of the empire upon massacre and robbery and barbarism. These true Turks are employed for the most part as beasts of burden. On their backs they carry all kinds of merchandise.

The Great Turkish Illusion

Yet they do not conceal their contemptuous glances at foreigners, and even at their fellow-subjects who are not Osmanlis.

For the Turk is proud. He holds his head high, remembering that he belongs to the conquering race and deeming



CITY WITHIN A CITY: ONE OF THE THREE THOUSAND SHOPS IN STAMBOUL'S GRAND BAZAAR

Enclosed within high walls, pierced with innumerable lanes and alleys, and covered by a roof decked with cupolas, the famous Grand Bazaar in Stamboul has a circumference of about a mile. Goods of Orient and Occident are massed in amazing diversity, and the place is nearly always crowded. Reminders of a time when all the shopkeepers sat splinx-like and cross-legged upon a bit of matting, smoking, and outwardly indifferent to custom, still linger, but most of the shops, erected since the earthquake of 1894, are glass-fronted and supplied with chairs. Purchases, however, are still the result of more or less animated bargaining

Photo, Sebath & Joallier



OFFERINGS IN KIND FROM THE FAITHFUL ON THE STEPS OF THE YENI VALIDEH JAMI MOSQUE AT STAMBOUL

When the traveller crosses from Galata to Stamboul by the New Bridge over the Golden Horn, among the first things to arrest his attention are the fine lines of the Yeni Valideh jami, the mosque built for the mother of Ahmed I. One of the more notable of the 379 mosques in Constantinople, this building was begun in 1615, but, owing to damage by fire in 1660, was not completed until 1663. During the month of Ramadan, when the faithful fast from sunrise to sunset, and the well-to-do turn the night into day, this mosque is brilliantly illuminated

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himself superior to the conquered. This has always been a Turkish illusion. They are entirely self-satisfied, mainly for the reason that they are taught to believe themselves the chosen of Allah. They have learned nothing from the nations which came under their sway. They could not suppose that the "infidels" had anything to teach them. Their dignity would have been wounded if they were told that they had missed great opportunities. Dignity is most often a cloak for stupidity, a bluff which is put up to hide vacuity of mind.

In the bazaars the selling is mainly done by the despised "infidels." With tempting skill the wares are set out. Nothing could be more agreeable than the stalls of the dried-fruit merchants, with their pyramids of sultanias, currants, figs, dates, apricots, and other fruits beyond count. Sweetmeats are arranged, too, with a profusion and

daintiness which make one's mouth water. In the metal-workers' bazaars the din of the smiths is deafening, but it is well worth enduring in order to see how cleverly they make and mend. In the street of the carpet and rug sellers all who love colour and exquisite design can spend many profitable hours.

All goods must be bought by the process of bargaining. There are no fixed prices. The seller usually asks twice as much as he expects to get. The purchaser offers half of what he is prepared to give. Many visits will probably be paid by the customer before agreement is reached.

It is this habit of perpetual bargaining which has helped to make the Turks as a nation so fluent in speech. They are never at a loss for words. They are equally fertile in flattery and in abuse. They have always been accustomed also to plead their own causes



LEISURED LABOUR ON THE BANKS OF THE BUSY BOSPORUS

Many pens have described the grandeur of the scenery along the tortuous waterway dividing Europe from Asia and linking the Euxine or Black Sea with the Propontis or Sea of Marmora. Here is a vivid photographic glimpse of the kaleidoscopic life that ebbs and flows about its landing-stages—burly boatmen and hefty porters as notable for their physique as for the diversity of their dress



IN A MOMENT OF EMERGENCY: HOME FLITTING BY WATER

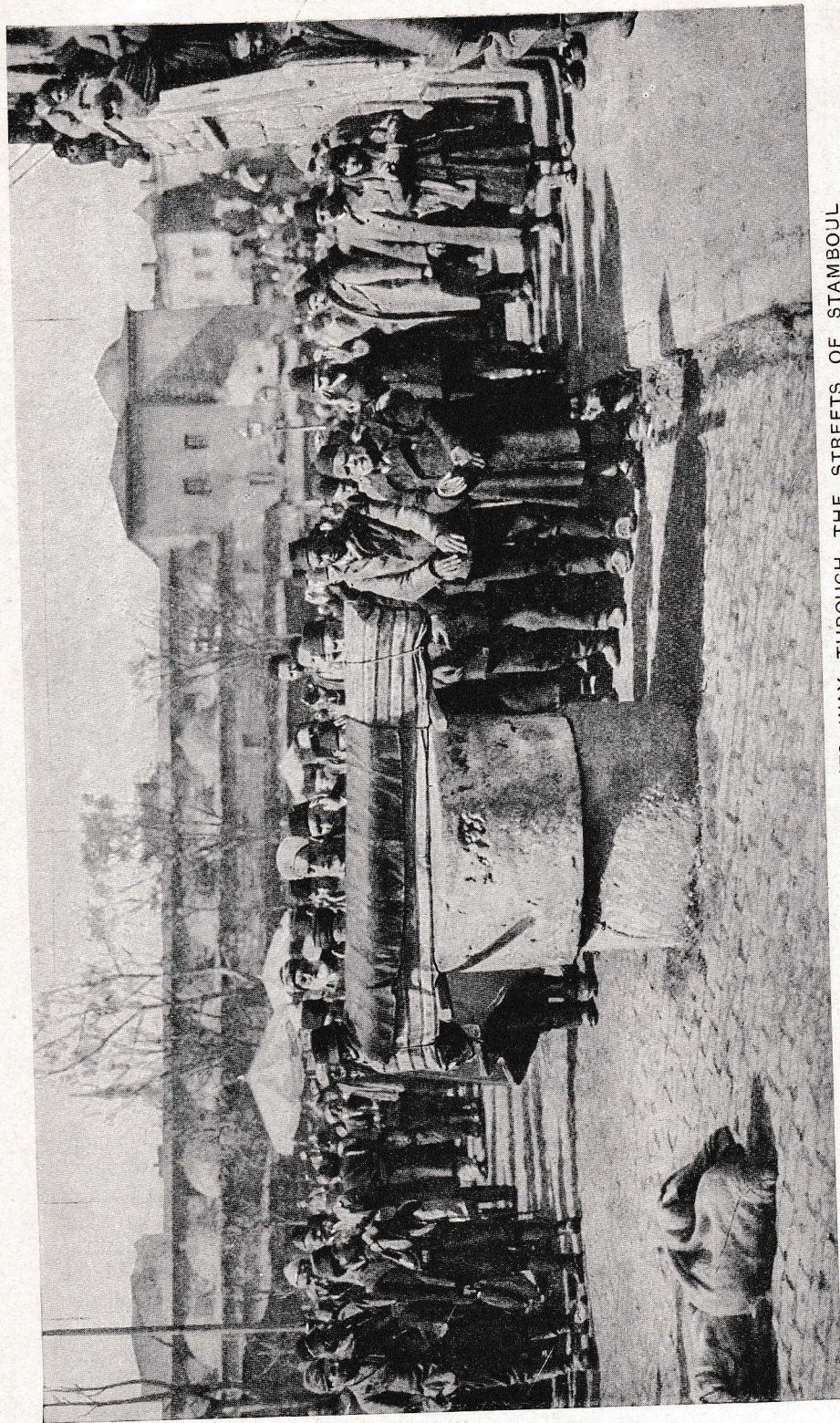
If one is amazed by the ease with which colossal burdens are borne by the Turkish hamal or porter, no less surprise is experienced by all who for the first time come into contact with the dexterity and skill of the Turkish boatman. Topheavy as appear many of the loaded boats seen in this photograph, they can be navigated with combined ease and safety to their destination

Photo, Underwood Press Service

before courts of law. They have acquired, apparently from this, the knack not merely of talking well, but of making speeches. Listen to a dispute among them, and you will hear orations. Notice the bargaining that goes on over a piece of meat or a cauliflower. It is not carried on in crisp sentences, but in long, complicated arguments.

Their style of speech is roundabout and flowery. Instead of saying to a visitor "I am glad to see you," a Turk

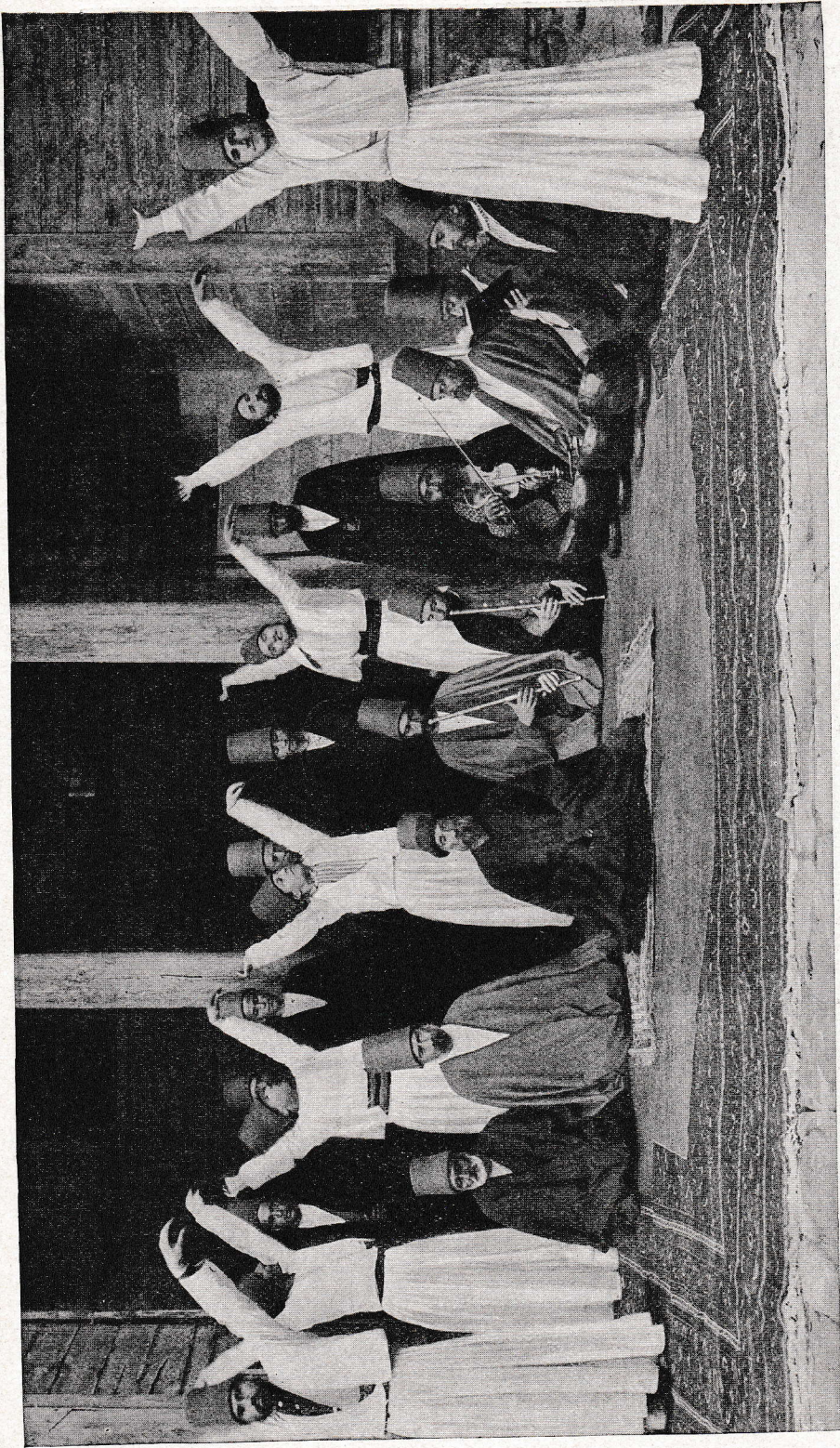
declares that "most blessed among hours is this the hour of your coming." And at the end of a visit his form of words for "Pleasant journey to you," is something like this: "Proud are the sires and blessed are the dams of the steeds that shall carry your excellency to the end of your prosperous journey. May the saddle beneath you glide down to your destination like a boat swimming on the third river of Paradise. May you sleep the sleep of a child who knows



MOSLEM FUNERAL PROCESSION ON ITS WAY THROUGH THE STREETS OF STAMBOUL

In Turkey the dead are borne to the burial-place on the shoulders of the living, the bearers being continually relieved by others from the following procession of male mourners. The coffin, if it be that of a man, bears upon it the turban or fez of the deceased ; if of a woman, her coif. The first part of the burial service is read at a mosque, the remainder by the graveside, where an imam remains awhile after the mourners have departed to prompt the deceased in answering the questions believed to be put to his soul concerning his faith by the angels Mounkir and Nekir

Photo, Merl La Voy



WHIRLING DERVISHES IN CONSTANTINOPLE: A FORM OF WORSHIP THAT HAS EXISTED FOR SEVEN HUNDRED YEARS
Distinguished for their real piety among the thirty orders of dervishes are the Mevlavi, or whirling dervishes, whose headquarters are at Konia. Their performances, dating from the early part of the thirteenth century, are marked throughout with austere solemnity. While an imam reads from the Koran, some of the dervishes play the pipes, and others again form part of the congregation; a number stand with eyes fixed on the ground. Then the leader of this group begins a solemn dance which gradually turns to a whirl in which his companions join, and which is slow or incredibly rapid, according to the rhythm of the music

Photo, Sévoh & Joallier



TOILERS BY THE SEA: HOW TURKISH DOCK PORTERS TRANSPORT CUMBERSOME LOADS FROM SHORE TO SHIP
 If not a tiller of the soil or an official, the able-bodied Turk often becomes a porter. He is frequently seen alone carrying a colossal load through streets where wheeled traffic is impossible. Here we see a group of hamals working at Constantinople docks, the weight of the loads being distributed by means of stout poles. Labour is cheap in the Turkish capital, and the worker's dream of happiness is expressed in the wish that one day he may be able to say: "Soul, take thine ease, for thou hast much goods laid up for many years."

Photo, Stubb & Jovallier

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that friends are around him. And if enemies should come in your way, may your eyes flame through the darkness at them, redder than the eyes of ten tigers, to frighten them off."

People who have time to talk in that redundant fashion are, it is quite clear, never likely to be in a hurry. Business in Turkey is done at a very leisurely pace, if it ever gets done at all. By business must be understood official business, for the true Turk very seldom occupies himself with any other. Educated Turks, with scarcely any exceptions, become either officers or officials, that is, if they take up any active pursuit.

There is no hereditary rich and noble class. Property must be divided on the death of its owner among all his children, daughters as well as sons. That breaks up wealth almost as fast as it is accumulated. There are no hereditary titles. Indeed, the only Turkish title of honour is Pasha, which is not passed on from father to son.

Credit Side of the Osmanlis

The pride of the Osmanlis has been a bar to the growth of privileged and moneyed families. They are all supposed to be on the same level. The Caliph is the one man who stands above the rest, and that more in virtue of his responsibility as Commander of the Faithful than of his temporal position. Thus, although their government is despotic, the Turks are democratic in their social organization. Any Osmanli, however, meanly born, may climb the official ladder and become the chief minister or grand vizier as the holder of this post is still called, reminding us of the adventures of Haroun-al-Raschid and the "Arabian Nights Entertainments."

Absence of snobbery is therefore one of the more attractive qualities which arise out of the Turkish refusal to make changes. Another is the absence of destitution as all Western cities have known it, and the rarity of crime.

There is no criminal class. Miss Lucy Garnett, who spent many years in Turkey and described it as it was towards the end of the nineteenth century, in a very interesting little book "Turkish Life in Town and Country," could not recall a single burglary during her long residence in the country. Acts of violence are uncommon. There are in certain regions brigands who kidnap persons for whom large ransom can be demanded, but they are looked upon almost as professional men, engaged in an ancient and not discreditable calling.

The Lure of a Little Brigandage

Several English travellers have been captured by them during quite recent years. The brigands are mostly bad characters who have been obliged to fly from justice, or discontented peasants with a passion for adventure. But it sometimes happens that respectable young men take to brigandage for a time, in order to make a little money or for the sake of a change. From time to time forces of soldiers are sent into the mountains to clear out these pests, but as often as not it has happened that the soldiers have been satisfied to exact from the brigands a share of their booty as the price of leaving them alone.

Fatalism and Agreeable Apathy

Apart from this war against society, which is carried on sometimes as a form of political agitation, crimes against the person are infrequent. The sober habits which are imposed upon Moslems by their religion are partly the cause of this, as partly also is the fatalist nature of the Turk, which makes him lethargic and long-suffering, disinclined to pick quarrels or to brood over injuries real or supposed.

They are an orderly folk. In the streets they move about quietly and with a subdued air. There is among them little of the laughter and chatter which go on among Western crowds. When



"NOT MADE TO RULE, BUT TO SUBSERVE": THE TURKISH PORTER

Cabs, trams, and motor-cars are now familiar features of the street life of Constantinople, while the favourite public conveyances are the boats plying on the water surrounding the main divisions of the city. Meanwhile, here, as elsewhere in the Turkish dominions, the hefty hamal or porter continues to perform prodigious feats of physical strength in the transport of goods of all kinds



ORIENTAL AUTOLYCUS HAWKING HIS WARES IN THE MARKET PLACE

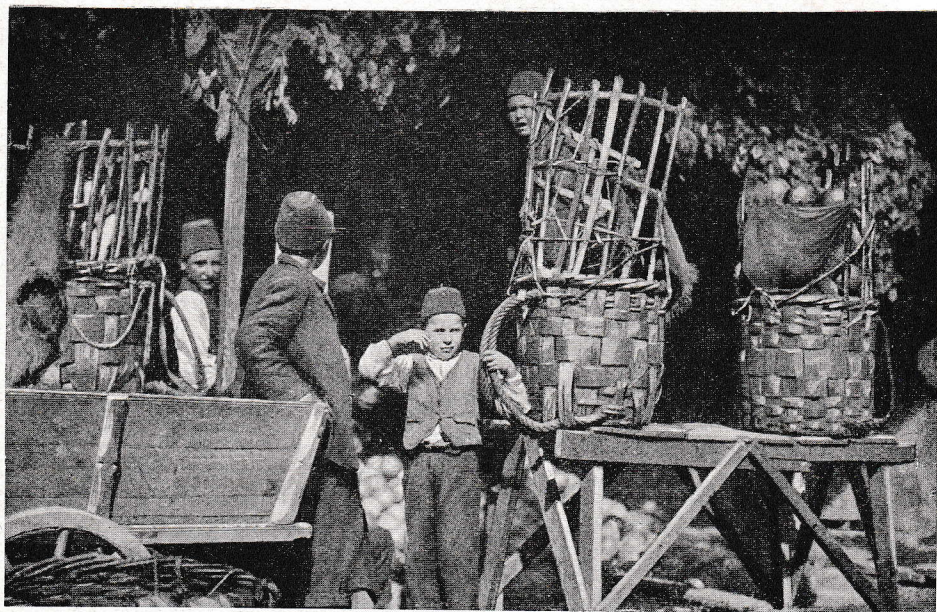
His type is to be found in the market places of most large cities of the East and the West, but the infinite variety of this Eastern pedlar's stock-in-trade could only be rivalled with difficulty. Watches, chains, pipes, cigarette-holders, pocket-books, purses, necklaces, walking-sticks, and much besides, suggest a large outlay as well as an enterprise not usually associated with Oriental lands

Photo, A. W. Culler



PRIVATE HOUSE IN THE TURKISH QUARTER OF CONSTANTINOPLE

Turkish houses are mostly of two storeys, those of the middle class being usually surrounded on three sides by a garden and courtyard, the fourth side abutting on the street. The rooms on the ground floor include reception-rooms, kitchen, and offices; those above, with latticed windows, are the private apartments, to which no male visitors, except near relatives, are admitted



SNAPSHOTTING UNDER DIFFICULTIES IN A TURKISH MARKET

One of the busiest of the markets in Stamboul is the vegetable market, a corner of which is here shown. A juvenile assistant is seen expostulating, at the bidding of an elder, against the attentions of the camera-man. While the average Turk is much more tolerant than he used to be, his religion still keeps active his rooted prejudice against being made the subject of a photograph

Photo, Special Press



BEARERS OF THE BURDEN IN OLD-WORLD SMYRNA

One of the oldest of the old Greek cities of western Asia Minor, Smyrna still pulsates to the rhythm of the Orient, especially in the street leading from the Turkish quarter to the famous Caravan Bridge which, before the city had its railways, witnessed daily the passage of some thousand camels over the River Meles. The camel caravan is often, as here, led by a diminutive donkey carrying the driver



A DISH OF PILAF ENJOYED IN THE OPEN AIR

Adjoining the Yeni Valideh Jami mosque in Stamboul is a general market next in importance to the Grand Bazaar of which a photograph is given in page 4980. Here, in addition to the open shops, are stalls such as that shown above, where passers-by have paused to regale themselves on pilaf (boiled rice or macaroni), which is served on plates and forms a popular item in the Turkish menu

Photo, Special Press

order is disturbed, the disturbance is usually found to have been started by a foreigner of less phlegmatic disposition. Narrow as the streets are and awkward as it is to move through them, the Turks never lose their patience or their politeness. As they allow each other to pass, they murmur the phrases of courtesy which come so readily to their lips. That is the more agreeable side of their apathy. They do not think it worth while to lose their temper any more than they think it worth while to be curious or to exert themselves more than they need.

Poor the Turks are in the mean quarters of their cities, as in their mud hovels on the land. But there is no wretched want and misery such as have disgraced the West ever since the factory system firmly established itself. There is some kind of work for all who are capable of working; ill-paid, perhaps, but bringing in sufficient to support existence in its simplest form. For

those who cannot support themselves, and even for those who prefer to live on charity there are alms to be obtained from religious foundations and from private givers.

Liberality to the needy is one of the articles of the Moslem faith. When a Turkish effendi (the designation which corresponds to our esquire and denotes a member of the comfortable class) sits down in his office or study to start his day's business, there will very likely be waiting for him one or more dependents on his bounty who know they will not be sent empty away.

If the effendi is at home, he will be in his own part of the house, the selamlik. This is shut off from the women's part, which is called the haremlik. The women have the bigger space, but it includes all the sleeping apartments and the living-room which is common to husband and wife. In the haremlik the servants are women, except in establishments of great wealth

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belonging to owners who cling to old tradition and employ eunuchs. The selamlık servants are all men, and only men are admitted as visitors.

In the harem there is seldom nowadays more than one wife. Moslem law allows four wives and as many concubines, usually slaves, as a man cares to and can afford to keep; but the custom and the law have drifted apart.

Among those Turks who work for their daily bread monogamy is as firmly established as it is in England or France. In general they do not want more than one wife. Nor do the Turks who are well-off usually take advantage of the Prophet's wide allowance in the matter of wives. They, too, find that the expense of more than one is beyond their means, and they also have in



BEGGARS AT THE GATE OF THE MOSQUE OF SULEIMAN

Islam makes charity obligatory and binding upon all who accept the Moslem faith, but alms are voluntary as well as legal, hence the number of more or less professional beggars. The mosque of Suleiman the Great, erected in Stamboul in 1550-66, is one of the two masterpieces of the most famous of Turkish architects, Mimar Sinán Agha, the other being the Selim mosque at Adrianople

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mind the many households which were torn by jealousies and made uncomfortable by harem intrigues in the past.

If a second wife is taken, the motive is almost sure to be a desire for children, which the first wife cannot satisfy. Divorce can be obtained for this reason, but very likely it would be repugnant to the husband to put away his wife, or it might not be convenient to him to return the dowry that he received with her, and the amount of caution-money which he settled upon her when they were married. Every husband is supposed to set aside a sum which he undertakes to pay over to his wife if he should divorce her. That is one of the provisions of Moslem law, which gives women, even though they were allotted so low a place in the Prophet's scheme, rights which are more liberal than those that women can claim, or at all events could until recently claim in the majority of Christian countries.

It required a Married Women's Property Act in England during the later years of the nineteenth century to give English wives power to dispose of their own money or possessions. Mahomedan wives have always had control over their own property. They have always been able to insist also that their husbands shall keep up establishments for them suited to their position. The "degraded" position of women under the Moslem law was therefore a myth. If there was degradation, it was social rather than legal.

It was not even ecclesiastical, for it is not the rule of Islam that women shall live apart or that they shall veil their faces when they leave their houses. This veiling has, indeed, long been less honoured in the observance than the breach. Faces have not been really covered, except by very modest or timid women, and often the whole face was allowed to be seen for a little



"ALMS, FOR THE LOVE OF ALLAH!"

Beggars, conspicuous in all parts of Constantinople, are especially so at the doors of the mosques. They often beg in couples, one perhaps with a withered arm and a companion to attract the attention of passers-by. They are of all races, but while the Greek whines, the Turk will demand baksheesh as a right. It is believed that their sores and wounds are frequently self-inflicted

Photo, Special Press



VENDER OF FÊTE DAY CONFECTIONERY ON THE STEPS OF A MOSQUE

The sturdy old street trader, seated with his wares in front of him in the full glare of the Eastern sun, is offering for sale a variety of cakes for which there is a great demand in Constantinople on fête days. They are compounded of simple ingredients and offer a pleasant change from the generality of Turkish confectionery, which is excessively sweet

Photo, Special Press

while. The dropping of the veil certainly added to the attractiveness of pretty women and lent even to those who were not pretty a momentary charm.

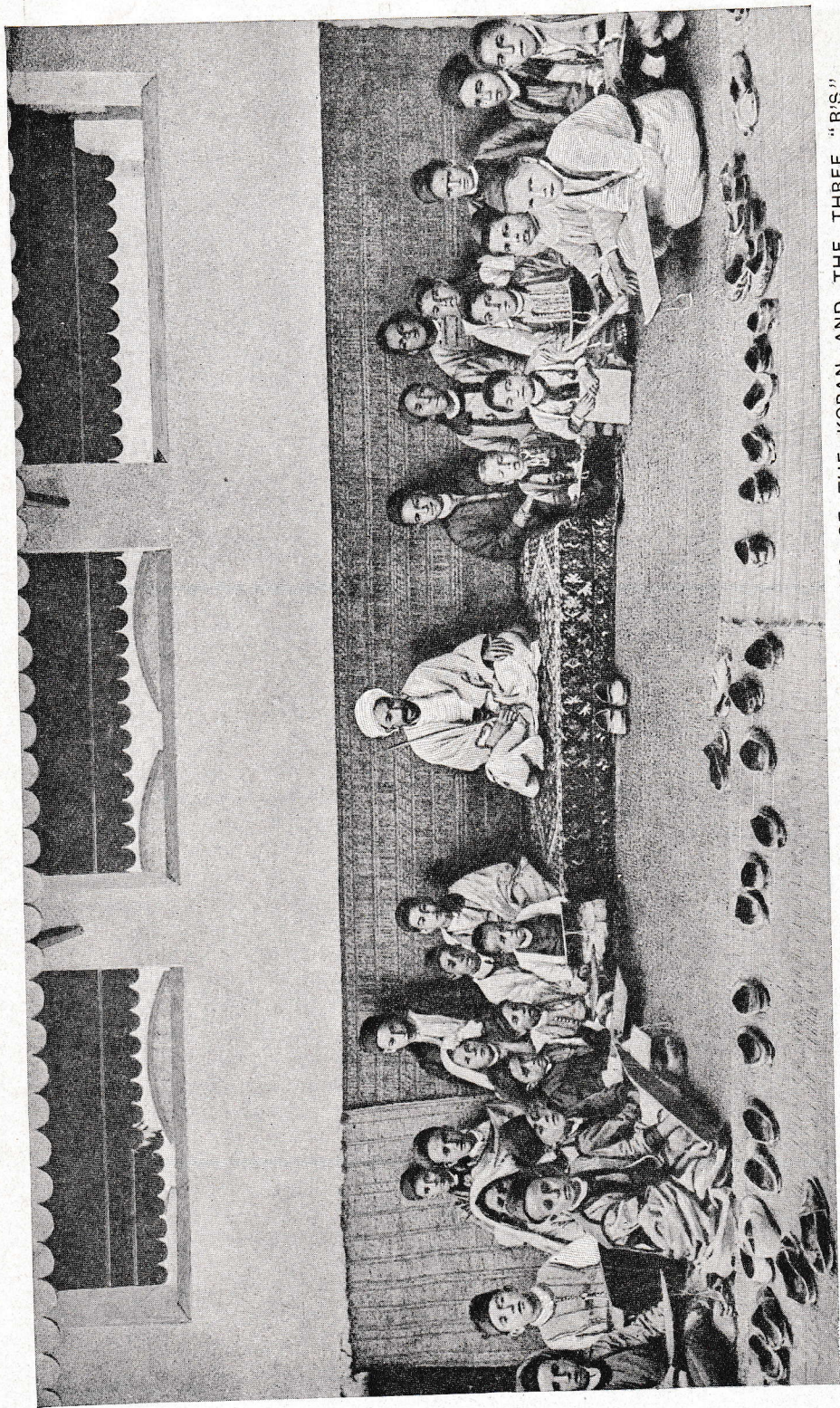
Plenty of Turkish wives, and maids, too, were well aware of this. Parties of them enjoying themselves over picnics in the pleasant spots which lie near Constantinople and other cities would think it a good joke to lift their veils and let foreigners of evidently good manners see their faces. Their pleasure in this was quite harmless and their laughter very pleasant to hear. Such excursions fill them with delight, probably because they are so much indoors and confined to their own apartments.

If the mistress of a haremlik is a woman of taste who understands the beauty of Oriental colours and designs, her rooms will be restful and pleasant to the eye. There will be low and comfortable divans running round two or three sides of them, coffee-tables of inlaid walnut-wood, chests and cabinets of old workmanship, rich hangings and

rugs. If the idea prevails that Western furniture and decoration and upholstery are superior, then the effect is more than likely to be hideous and grotesque. Cheap German or Austrian productions are placed beside really good pieces, colours are mixed in the most disagreeable disharmonies, the arrangement of the rooms is stiff and depressing.

When you go into a Turkish sleeping apartment, you see none of the bed-room furniture to which we are accustomed. There is no bed, no washhand-stand, no dressing-table. When bed-time comes, mattresses and coverings are brought out of a cupboard and laid on the floor. Washing is done in a little room specially built for the purpose. In this the whole body can be bathed, for there is a plug in the floor which can be pulled up to let water run away. But the Turks do not wash a great deal in their houses. They take baths which have the effect of leaving the skin perfectly clean. All dirt is steamed out of it.

Turkish baths are cheap or dear according to the degree of comfort



WHERE TURKISH CHILDREN ARE INTRODUCED TO THE MYSTERIES OF THE KORAN AND THE THREE "R'S"

Education may be at a low ebb in Turkey, but in no European country, perhaps, was primary instruction provided at so early a date. To-day, apart from foreign foundations, two systems are in existence—that including the old Moslem parish school and the mosque college, and that including the modern preparatory and secondary schools supported by the state. In the parish schools, while the instruction given is chiefly religious, knowledge of the "three R's" is now inculcated. The curriculum of the colleges, which, to some extent, resemble the old universities of Western Europe, is confined mainly to training in theology and language



"TURNING TO MIRTH ALL THINGS OF EARTH, AS ONLY BOYHOOD CAN"

Schoolboys in the courtyard of one of the great mosques of Stamboul returning to their lessons after devotions. Turkish boys are just as full of life as any in the world, and the presence of the photographer made the shepherding on the part of their masters rather more difficult than usual. The first day of a boy's school career in Turkey is made memorable by a ceremony for which he is dressed in holiday garb and made to figure on horseback in a procession through the streets, his masters walking backwards in front of him while his fellow-pupils follow, chanting verses in praise of knowledge

Photo, Special Press



POPULAR LOVE OF THE OPEN AIR: OLD AND YOUNG IN THE STREET OF A SMALL TURKISH TOWN

Life in small Turkish towns is exceedingly monotonous, the sole relief from the dull, daily round being provided by weddings, funerals, or other family ceremonies and the occurrence of religious festivals. The streets are narrow and crooked, deep in dust in summer, muddy, or forming the beds of torrents in winter. The houses themselves may be light, airy, and clean; outside of them conditions are often insanitary and evil-smelling. In the large towns the populations are cosmopolitan, but in the interior Turkish influences predominate, and the manners and customs of the alien elements are considerably affected by the ruling race

Photo, Georg Haeckel

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required. First, there is a hot chamber, then a very hot one, then a cold douche is taken, and after that one drinks a cup of coffee and enjoys a few pulls at a pipe. Both men's and women's baths are places where people go to meet one another and exchange gossip. It is only the wealthy, with private baths of their own built on to their houses, who are not to be found one day or one evening a week at the least, undergoing massage and steam cleansing along with their acquaintances and friends.

Coffee in Turkey is not at all like coffee in France, or indeed in any other country except Egypt. It is thick and sweet, served in tiny cups, and followed



EX-SULTAN'S EUNUCH

In the older Turkish families of position eunuchs still act as guardians of the ladies of the harem



TURKISH LADY IN INDOOR COSTUME

In Turkey, as in Europe, feminine dress fashions vary, and generalisation is made difficult by the variety of races. Among members of Moslem families indoor costumes are usually less conservative than those adopted when taking the air

by a glass of water. One has to drink a great many of these little cups in the course of a day spent in visiting, or doing business in public offices or bargaining in the bazaars. Everywhere coffee will be ordered as soon as the visitor enters. Sometimes sweetmeats, "Turkish delight," or dabs of rose-jam on a plate are offered with it. To drink so much Western coffee would be to banish sleep and probably to upset the digestion, but Turkish coffee is wholesome and



PASSING FASHIONS IN THE CHANGING EAST

While old customs, especially in regard to costume, change slowly among Turkish ladies of position, many of their sisters have abandoned the once universal yashmak, or spotless white veil, which disclosed only their eyes, and the brightly-coloured feriji or cloak, once so distinguishing a feature of their outdoor dress, has given way to a garment of sombre black

can be taken in immense quantity without inconvenience.

There is a coffee-maker as well as a cook in all the houses of the well-to-do. For those who want coffee away from home there are street coffee-sellers who make it fresh and serve it hot and fragrant in a few moments. Cool drinks are sold in the streets, too, and fruit, and sweets, all very temptingly displayed, not at all like the wares on barrows in London.

Pedlars are common in Turkey, most of them Greeks or Wallachians, whose homes are in the mountains of Macedonia perhaps, or in some other far hill-country, where the mixture of races makes it impossible to say that any particular district is more Greek than Bulgarian, more Wallachian (or Vlach) than Serbian. Even when a family proclaims itself one or the other, it often has a motive for doing so, probably fear, and in a short time it will change its nationality to ensure its safety, as the Vicar of Bray changed his party. They are good peasants, no matter

what they may call themselves. They work hard and they make the earth yield a rich increase of corn and wine, and fruit and vegetables. A great deal of the cultivation and harvesting in the Christian lands which have so long been misgoverned by Turkey is done by women, whereas among the Turks it is rare to see women in the fields. In their homes these Greek, Bulgarian, Serbian, and Wallachian women spin and weave from the wool of their own sheep, they knit and embroider very prettily, and on Sundays they turn out looking smart and handsome in their national dresses.

Although their mode of life is in many aspects like that of the Turks, they are a proof of the vivifying power of Christianity. Both it and Islam came from the East, but while the Moslem religion has remained unaltered in any important particular, Christianity has developed and been imbued with the spirit of the West, the spirit of progress. It is the dead hand of the prophet Mahomet that has kept

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Turkey backward, and has brought disaster upon her. Change is the law of life. Any organism, whether it be a plant, an individual, or a nation, which does not change has ceased to be alive.

If the Turks could cast off the dead hand, not necessarily abandoning Islam, but allowing it to develop in harmony with the ideas of the modern world, they would no doubt play a worthy part, as a race, in the coming age. If



WOMAN OF THE PEOPLE

In some districts of the Ottoman dominions peasant women will not only cover their faces but will turn sideways when a man approaches, and so remain until he has passed



A STUDY IN BLACK AND WHITE

Simplicity and charm are combined in dress and person of this lady of Constantinople, who is wearing the now popular walking costume of some black material falling into graceful folds

they cling to ancient formulae, they will die out, as a race, "and the place thereof shall know it no more."

This, however, will be a long process. Nations, like King Charles II. of England, are "an unconscionable time a-dying." Whatever may happen to Constantinople and to that part of



TAKING THEIR EASE AT THEIR "INN": GROUP OF WAYFARERS OUTSIDE A TURKISH COFFEE-HOUSE

In Turkey the coffee-house takes the place of the inn and the club of Western peoples. Its appearance and appointments are often crude and plain. Sometimes it is little more than a wooden shanty with an awning or vine-covered trellis, in front of which its patrons contemplatively take their refreshment. Sometimes it resembles the old English tea-garden. A stove, some copper coffee-pots, a number of cups, a few narghilehs, and a collection of wooden benches or stools usually comprise its stock-in-trade. The best of the coffee-houses are furnished with mats, rugs, and cushions on a kind of platform surrounding the interior

Photo, Mrs. Gabriel

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the Turkish Empire which was in Europe, there will be Turks ruling for many tens of years to come over wide regions of Asia. Nor would they have any cause to regret the change from Constantinople as the seat of government to Brusa. That city was the ancient capital of the Osmanlis and has always kept a foremost place in their affections. It is livelier and in every way more attractive than most Eastern towns. It is superbly sited; indeed, it may be called without exaggeration one of the most beautiful places in the world.

Its port on the Sea of Marmora is Mudania. Thence a single line of railway winds up and around a delicious wooded valley sloping to the water. Then a vast plain spreads itself before your gaze, with the city on the farther side, glittering in the sunshine on a lower spur of Mount Olympus the "other Mount Olympus," not the home of Olympian Jove, which is in Greece. Nowhere do I know a city which is so literally in the mountains as Brusa. Looking upwards from the market place, you see the rounded bluffs towering above, wreathed in a mysterious mist, and where a bridge carries the street over a ravine, you may look into the very heart of the rocky peaks and saddles, or downwards follow with your eye a torrent plashing and foaming, leaping from rock to pool, from pool to gravelly beach, until it finds its tumultuous way to the valley. Across the valley is another rampart of mountains, clear in the morning and the evening,



LADY OF ANATOLIA

It is in Anatolia that one meets the purer Turkish type, with narrow, almost almond-shaped eyes, brown complexion, placid expression, and high cheekbones. Elsewhere inter-marriage has mixed Semitic and Aryan with Mongol blood

half hidden by the golden haze of noon. I recollect the streets of Brusa as a jumble of bullock-wagons, buffalo carts, flocks of turkeys, donkeys laden with charcoal, ponies with curious long grape-tubs balanced on either flank, Turks sitting their prancing, curvetting Arab blood-horses like statues, beggars motionless by the roadside chanting their monotonous appeals. There are a fair number of women to be seen here, many of them unveiled, and almost every one in trousers. That fashion sits awkwardly upon ladies of mature years, for maturity in the East brings with

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it amplitude of bulk. But it lends the small lithe girls an adorably graceful air.

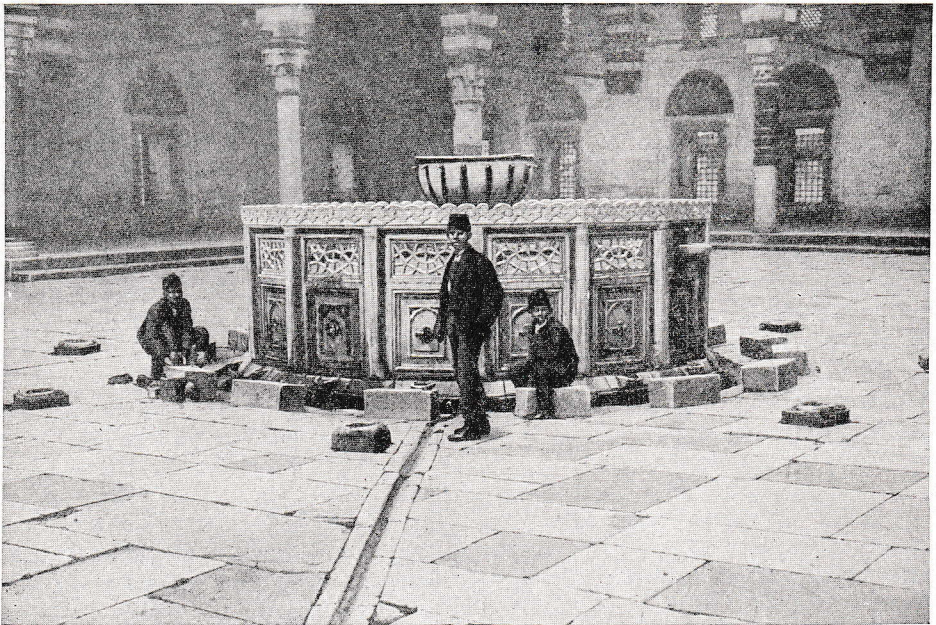
The men's costume most in vogue consists of turban as headgear, striped shirt, wide cummerbund of some vivid colour, and baggy trousers tight at the ankles. They wear this with an indescribably rakish effect. If their clothes were a shade fresher, they might be mistaken for operatic stage peasants or brigands. But really, they are a simple, Allah-fearing folk, and in the great light mosques, after they have washed hands and feet at the fountain-basin in the centre, obedient to the letter of the Prophet's injunction, they can be seen sitting in throngs for hours around some old mullah, expounding in a high up-and-down tone the lessons of the Koran.

Brusa is famous for its mosques as well as for its scenery. It is celebrated too for its silk, which is made in pleasant, airy factories, filled with sunshine, save when the mists come down and swathe the city in their ghostly folds. Other

industries besides silk-weaving flourish. Workers at almost every handicraft sit in their open shop-fronts, using their tools cheerfully and with affectionate skill, as those who know not the degradation of labour which machinery has wrought in more sophisticated lands.

The impression left on the mind by Constantinople is neither so delightful nor so clear as that of the ancient capital. Its history gives its stones an interest which those of Brusa cannot claim, the thoughts which crowd into the memory when its name falls on the ear are so vivid and so varied that to walk its streets is like the realization of some strange dream.

Dreamlike, too, is the beauty of Constantinople. Never shall I forget my first sight of it. As our vessel steamed up the Sea of Marmora, the earliest pale yellow of an October dawn was streaking a cold sky behind masses of blue-grey mountain on the Asian shore. Stamboul was still in deepest



COURTYARD OF THE MOSQUE OF SELIM I., ADRIANOPE

Dating from the sixteenth century, and the dominating architectural feature of the city, this splendid mosque has outer and inner courts paved with white marble, furnished with white marble fountains, and is surrounded with domed cloisters adorned with coloured marble pillars. The body of the structure is one huge dome, and the building is flanked with high towers

Photo, H. C. Woods



FRAGRANT FESTOONS OF THE WORLD'S FAVOURITE WEED

Something like sixteen million acres in Asiatic Turkey are devoted to the cultivation of the tobacco plant, and, despite the exactions of the Regie, or monopoly, the industry has increased in recent years. As regards the best qualities, the leaves are picked as they ripen; they are then air-dried as shown here, and afterwards subjected to a lengthy treatment of mild fermentation

Photo, H. C. Woods

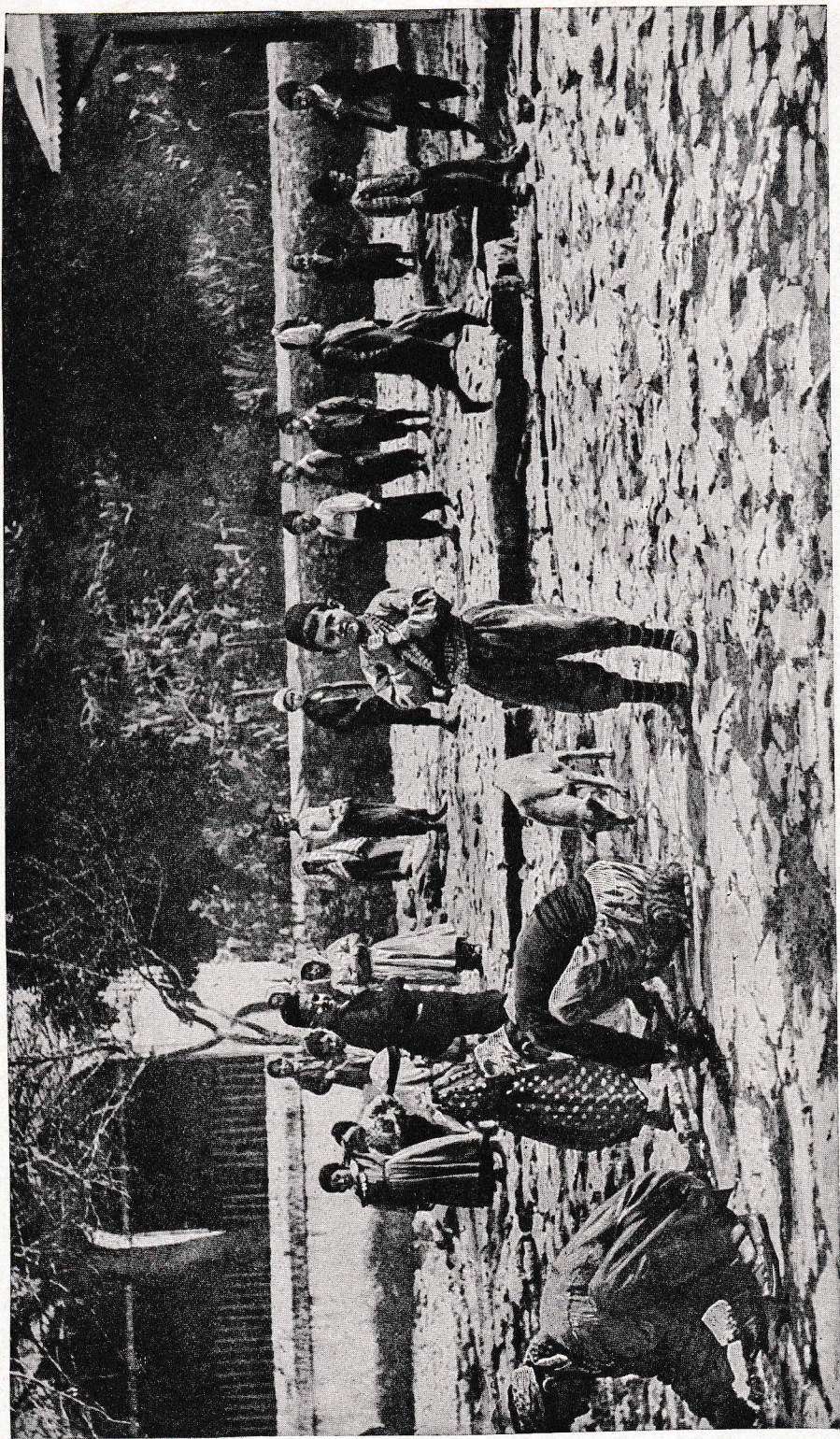
shadow. A filmy veil of darkness shrouded from view its mosques and minarets, its ancient walls, its irregular masses of close-lying grey-tiled roofs, piled carelessly on the city's seven hills.

Minute by minute, as we shivered in the bitter Black Sea breeze, the yellow streaks lightened and spread. Soon a point of light gleamed coldly on shore. Then another, then a third. Quickly the filmy veil was pierced by innumerable fires, as window after window caught the glow. Higher and higher rose the orange hue of sunrise. At last, in a sudden burst of glory, the sun swam over the summits. Then the city

stood revealed, a forest of slim towers, a vast range of majestic domes, set amidst a welter of whitened house-fronts, all clear and vivid in the golden air.

A dream-city it seemed, too lovely to be true. No element of beauty was missing as the sun gained power and the sky turned from a stone-grey to a deliciously light-hearted blue, while the rippling waters of Bosphorus and Golden Horn laughed in the light of a new day.

Now we could see what a green city it was. The meadows of Seraglio Point stretched their brilliant emerald towards the water's edge. Everywhere the eye rested on the tree-tops, pushing



CHILDREN AT PLAY IN THE DILAPIDATED SQUARE OF ANCIENT MARMARAS

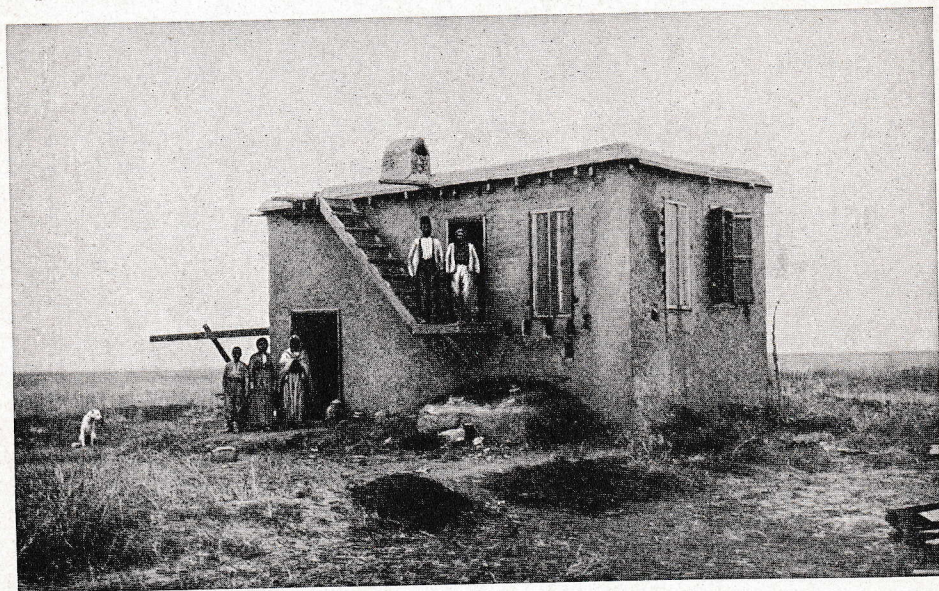
For the moment the young people are interested chiefly in the photographer. Some of the boys have a typically Turkish appearance, but one little girl on the left might have stepped out from a scene in Puritan England. Two of their elders are engaged in ablutions by a gully of running water, where a dog is slaking its thirst and a cat sits quietly watching. Marmaras, or Marmarice, is a little town at the head of a fine bay of the same name, in the Caria division of Anatolia, and was once a landing-place for travellers coming from Rhodes

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up among the serried roofs. Until we rounded the Point and had our senses offended by a steamer belching filthy smoke as most of the shipping in the port does, there was nothing to mar the perfection of our panorama, nothing to check the illusion that we were dreaming a delicious dream.

Alas, how differently one regards Constantinople after making its better acquaintance! It no longer seems a

before the great gulf fixed between the European and the Asiatic outlook upon life, I no longer found it hard to believe that only a short while back the streets of Constantinople were running with the blood of murdered Armenians, I felt convinced that if the Sultan who was then in power should see fit to plan an attack of the same sinister savagery upon Greeks or English or French, his orders would be as faithfully obeyed.



RISEN FROM THE ASHES OF A BURNT-OUT HOMESTEAD

The old home of this Adana family had been destroyed during one of the periodical massacres of Armenians by Turks who had been spurred on to their deadly work by political agitators, and the photograph was taken soon after the house had been rebuilt. The massacre took place about the time of the counter-revolution in Constantinople, with its sequel, the deposition of Abdul Hamid II.

Photo, H. C. Woods

dream. It has become more like a nightmare.

One thinks of its crowded narrow streets, where at one moment you are wading in mud, and the next bruising your feet against the rough stones; where, if you drive, you are bumped painfully over their uneven switchback surface.

One recalls the dirt and disorder of all the public services, the brooding atmosphere of decay which afflicts the spiritual and often too the material nostril. I recollect how after a short stay I understood as I had never done

At that time the scavenging of the city was left for the most part to the troops of ownerless dogs which swarmed in every street. How they established their right to be there no one clearly knew. It would have been against the law of Islam to kill them, and they certainly saved a good deal of expense on dustmen and refuse destructors. So they were tolerated then and for many years after that. Gentle creatures they were to those who spoke them fair. Pretty creatures, too, with their fawny, rough-haired coats, their pointed ears and lustrous eyes. Many a time my



CURIOSITY OF ANATOLIAN CHILDREN AROUSED BY THE VISIT OF A PHOTOGRAPHER TO MARMARAS

Marmaras, in the south-west of Anatolia, has a story linking it with the distant past. To-day it is little heard of. But this photograph, and that given in page 5006, suggest that, despite the character it bears for insalubrity, the child-life of the port is both virile and conspicuous. The young people gathered together in a semicircle, the boys on one side and the girls on the other, afford a notable study in variety of facial expression as well as in dress, and the man in uniform on the left seems as anxious to be in the photograph as any of his juvenile companions

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heart has been touched by the sight of a mother suckling her puppies, tiny balls of soft yellow down. Many a time did I marvel, as I saw how they organized themselves into districts, that men can speak slightly of animal intelligence.

If a stranger dog appeared out of his own district, there was immediately a showing of teeth, a growling, and generally a scuffle. Sometimes the stranger would make known his peaceable intentions and would ask for safe conduct across alien territory. Then two dogs of the district would escort him through, and no notice would be taken of him by the rest. I did not find the dogs a plague and an offence, as many did. I thought they lent almost a charm to the streets, though there were rather too many of them.

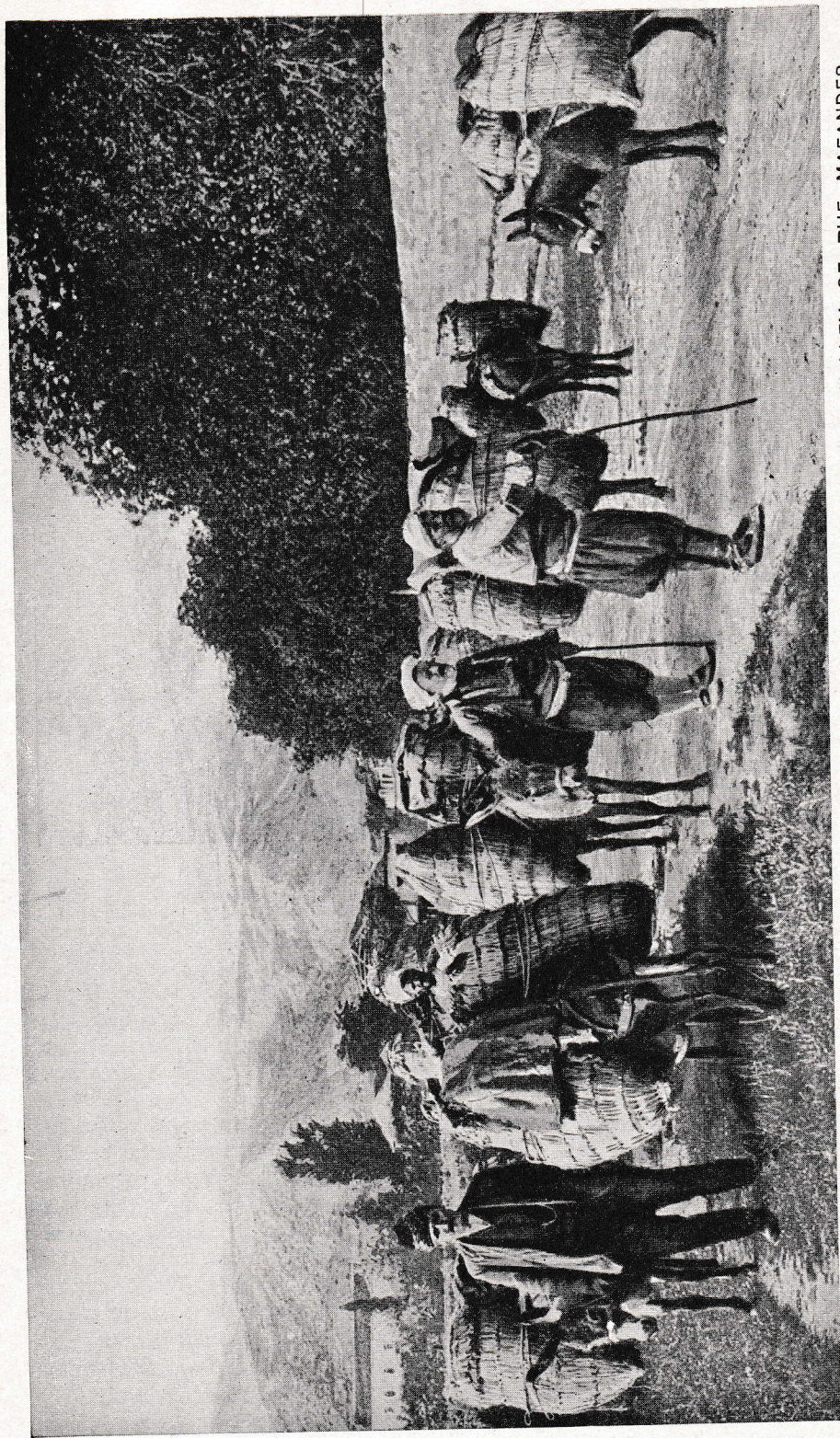
At last their increase became so prolific and the nuisance of their number so great that an edict went forth for their banishment. The kindest plan would have been to kill them painlessly. That, however, would have transgressed the Prophet's commands. So the poor dogs were driven down to the quay and on board a ship, which turned them loose on an island in the Sea of Marmora, that same Prinkipo Island which was proposed, in 1919, as the meeting-place of men of all parties in Russia. There most of them died miserably. No Society for the Protection of Animals exists in Turkey. Their wretched end aroused no indignation. It is only the shepherds in Eastern countries who look upon the dog as we do, and consider him the friend of man.



TURKISH WOMAN OF SMYRNA

Turkish women have, as a rule, beautiful complexions, fine heads of hair, and, generally, large black eyes, the darkness of which is often enhanced by artificial means. Their costume, especially in the well-to-do classes, is usually most becoming

What is the predominant impression among the images that Constantinople leaves upon the mind of the reflective traveller? An image of disintegration, of melancholy. The few busy quarters are thronged, they are as full of colour and movement as any in the world. There you see Moslems of every nationality. Fat, sensual Ottoman Turks; tall, lean dignified Bokharans in flowing robes; merchants from the cities of Central Asia in furred cloaks and costly turbans set with precious stones; flock-masters from the steppes, their features hard and wrinkled from exposure, wearing sheep-skin coats; strings of pilgrims for Mecca, their nondescript baggage piled untidily on



LADEN WITH RICHES FROM THE FERTILE PLAINS AND SUNNY SLOPES OF THE VALLEY OF THE MAEANDER

This donkey caravan, with panniers heavily laden with the figs for which the country around Smyrna has been celebrated since early times, is approaching the outskirts of the historic port. The pulling and packing of figs form one of the chief industries of Smyrna, whence huge quantities are exported. The Greeks, who developed fig cultivation extensively, are said to have first received the tree from Caria, whence was derived the designation of *Ficus carica*. According to some authorities there is no farm or garden product of Europe or America which could not be successfully cultivated in the naturally fertile valley of the Maeander

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long strings of camels which pick their path with swaying, methodical footsteps.

Among all of these one seldom sees a cheerful face. It is to the elements which are not Moslem that one must look for smiles and chatter and pleasantries. The followers of Islam for the most part wear an expression of dreary resignation. That seems to be the best the Mahomedan faith can do for them.

Leave the few busy spots and you plunge into what appears to be a dead city. The quiet streets are uncannily deserted and still. The closely-shuttered lattice windows of the houses permit no sign of the life within to appear to the passer-by. Occasionally there may pass a figure swathed in black, with opaque veil hanging from brow to breast, followed by two or more soft-stepping Circassian harem slaves. Now and then the echoes will be wakened by the click-clack of the hoofs of a donkey laden with grapes or vegetables.

Islamism and Human Progress

These are rare interludes. The rest is silence and solitude, to the European temperament depressing, though it does not seem to affect the younger Turkish ladies, who twitter like pretty birds to each other when they happen to be taking the air. They are unaffected by the gloom which has settled upon the male part of the nation.

Watch the Mussulman at his prayers, whether in the great Mosque of Santa Sophia (the Holy Wisdom) in Constantinople, or in some small country mosque, or in the desert, or on board ship—you will understand then why Islam has never won a footing in go-ahead Europe and never will.

There is devotion in those swaying figures, now on their feet, now sitting on their heels, now bending low to bring their foreheads to the ground in abasement at the sound of the wonderful names of God. Their evident sincerity, their readiness to perform their religious duties before all the world, even before

unbelievers, as happens on Nile steam-boats, for example—these compel respect. But there is nothing soul-stirring in their mechanical exercises. It is a devotion which cannot help on the progress of humanity.

And what chance in this age of Woman has a faith which denies her the possession of a soul?

Women's Absence from Shops and Streets

The depression of spirit occasioned by the unsmiling faces of the men is heightened by the scarcity of women. None serves in shops or does any work in public. None enters the mosques save in strict privacy. It is not that their absence robs the streets of colour. The red tarbush or fez which is worn by all classes and the variety of men's costume to be seen at every turn, supply as much colour as could be wished for. It is the women's faces that you miss, not their gay dresses; their kind eyes and dainty contours, their lips curling with quick sympathy or humour, their delicate, soft skins.

There are many corners of Constantinople where the calming influence of quiet, hard-working, affectionate domestic lives spreads itself, where one may feel that all men of goodwill and simple character have much in common, to whatever race they may belong and to whatever faith they may profess allegiance.

Constantinople's Natural Charm

It was not the Turk as he is by nature who made his country a byword and its place among the nations shameful. It was those who traded on his simplicity, those who drew their profit of money or power from his ignorance and loyalty. It is the thought of them and the evil they did which weighs upon the mind in Constantinople.

Only when nature casts a spell of fairy loveliness over the city so stained with blood and sinister intrigue does the nightmare vanish and the dream come back. In the sunset hour the

TURKEY & THE TURKS



ISRAEL UNDER THE CRESCENT

Despite the fact that they have suffered relatively little persecution, the Jews in Turkey are not among the best of their race. Many are descendants of those Jews called the Sephardim who came from Spain in the fifteenth century

first impression may be daily recaptured. Against the crimson flush, slowly paling to pink and opal, the domes and minarets stand out sharp and purple-blue. The waters which give the capital its incomparable situation turn slowly from silver to black. The lamps on the mosque towers gleam bright against the already darkened northern sky. A young moon casts its tremulous smile upon the twilit sea. All up the hills on every side lights are twinkling. Everything but the beauty of the scene is forgotten. The city of the Golden Horn is as you first saw it, a dream once

more. Scarcely any of the smaller towns of Turkey are attractive. The pleasant feature of them is that they are rich in gardens and groves of fruit trees. On the coast they are apt to be feverish. In the interior they are not much more than collections of hovels, with a fine house or two for the high officials, a mosque perhaps of some interest, possibly a public building of some size. Adrianople was a city once that impressed the traveller with its importance, but it has long been on the down-grade. Here the inhabitants include a large number of Jews, not far short of ten thousand. Spanish Jews they are, who have kept up their language and the "courtly Spanish grace" of their demeanour.

Jews were always tolerated in Turkey, even when they were being harried in England. The Prophet taught that both they and Christians must be treated well, and the

Turks as a race obeyed that precept until their rulers inflamed them against Bulgarians first and then Armenians, not because they were Christians, but because they were politically troublesome.

The result has been to create an artificial and deplorable "religious question" which makes it exceedingly difficult for the country to settle down. Politics and religion are intertwined. "What is your faith?" the visitor to Turkey is asked constantly, and if a prominent man of some other nation is mentioned, "Of what faith is he?" will pretty certainly be inquired.

TURKEY & THE TURKS

Turks are affectionate husbands and parents. It is their domestic virtues, added to their straight dealing with all men, that win for this race the good word of all who have become really acquainted with them.

More than any European race do they value men for their good qualities, not for their wealth or their birth. They

do not ask, when they want information about anybody, "Does he belong to a good family?" or "How much is he worth?" They ask whether he is a man of education and ideals, whether he is faithful in friendship, generous, hospitable, one who remembers benefits. They are not, and never will be, a progressive people.



PROPHET AND PROTAGONIST OF TURKISH INDEPENDENCE

Mustapha Kemal Pasha, here seen addressing the Turkish Nationalist Parliament at Angora, was the man who, without German help, prevented the British from conquering Gallipoli. A Moslem with one idea, the liberation of Turkey from European control, his government is said to have owed much success to the influence of Halid Edib Hanoum, an army officer, later Minister of Education



ANCIENT CLOAKS OF TURKISH CARRIERS STILL TO BE SEEN ON THE TRADE ROUTES IN ANATOLIA

These elaborate cloaks, made to serve as a protection for their wearers in all sorts of weather, and apparently adaptable even as tents at night-time, were seen on the old military and mountainous highway of the Byzantines which runs between Eskisher, or Old Town, and Angora, two important cities of Anatolia now linked by a railway that takes an easier grade down the valley of the Pursak Chai. Cloaks of the kind are made of embroidered felt, and, according to tradition, have been made and worn in this part of the world for a period of something like three thousand years

Turkey

II. The Rise & Fall of the Ottoman Empire

By Sir E. Denison Ross, C.I.E.

Director, School of Oriental Studies, London Institution

THE precise origin of the Ottoman Turks, who captured Constantinople in 1453, is difficult to determine, but there can be no doubt that they were a mixed race containing elements of many other Turkish tribes whom they had encountered on their wanderings from the East. For the original home of all Turkish-speaking peoples is to be found in Northern Mongolia, and the story of their migration from that home is most easily to be traced by following the various dialects of the Turkish language, which, in their stages of modification of the old Turkish, enable us to discover the path followed by the race in its wanderings from the shores of Lake Baikal to the Bosphorus.

The Turkish-speaking peoples extend roughly from the Great Wall of China on the east to the limits of Turkey in Europe in the west, to northern Persia in the south, and to the Volga on the north-west. Between Chinese Turkistan and Constantinople a large number of dialects are spoken, and the Turki of Turkistan is the nearest in structure to the oldest remains of the language which have come

down to us in inscriptions of the seventh century, while Ottoman Turkish is farthest removed.

We cannot enter here upon the early history of the Turks prior to their becoming masters of the Moslem East, but it may be mentioned that by the middle of the sixth century one branch of them had gained possession of all the Oxus country, had formed an alliance with the Sassanian king of Persia, and in the sixth century A.D. embassies were exchanged between the Turkish Khan and the Byzantine Emperor.

With the rapid spread of the victorious arms of Islam in the seventh century, the Sassanian Empire came to an end, and although in the following century the Caliphs of Bagdad extended their conquests into the Oxus country, the Turks still retained their independence farther east. The rise of powerful local dynasties in northern and north-eastern Persia in the ninth and tenth centuries reduced the authority of the Caliphs to something purely nominal.

The first great Turkish clan to rise to power on the ruins of the old Caliphate



AREA CONTROLLED BY THE GRAND NATIONAL ASSEMBLY OF TURKEY

TURKEY: HISTORICAL SKETCH

was that of the Seljuks. Their chieftain, Seljuk, was a Turcoman in the service of the Khans of Turkistan, who had migrated with his people to Bokhara where they embraced Islam. It was his grandson, Toghrul Bey, who in A.D. 1037 set himself up in Nishapur and finally, in 1055, entered Bagdad and proclaimed himself Sultan of the city of the Caliph. The Seljuk Empire, founded by Toghrul, eventually split up into a number of separate Seljuk kingdoms in Iraq, Kerman and Asia Minor. The last-named endured the longest, ruling from 1077 to 1300.

Power of the Mamelukes and Seljuks

The middle of the thirteenth century witnessed the devastating invasion of Persia by the Mongols under Jenghiz Khan, culminating in the fall of Bagdad in 1258. Two branches of the Turks, however, were able to withstand the Mongol invader, namely, the Turkish Mamelukes of Egypt and the Seljuks of Asia Minor. The Ottoman Turks were at this time represented by a small clan in the service of these Seljuks, who, in recognition of help, permitted them to pasture their flocks in the land of Bithynia, which bordered on the Byzantine Empire.

It was there that Othman, or Osman, the founder of the Ottoman dynasty, was born in the year in which Hulagu captured Bagdad. On the death of his father, Ertogrul, in 1288, Othman became head of the clan, which still remained in the service of the Seljuks of Asia Minor.

Beginning of the Ottoman Empire

In 1295, however, the Seljuk sovereign made him ruler of a newly acquired territory, and this date marks the actual beginning of the Ottoman Empire, for the Seljuks were rapidly losing their hold on the country, whereas Othman became daily more powerful and more ambitious. Although he gradually managed to absorb the dominions abandoned by the Seljuks, Othman's attention was more closely devoted to his Christian neighbours, and the Ottomans now embarked on a conflict with the Byzantine Empire, which continued down to the capture of Constantinople in 1453.

Their first great triumph was the capture in 1326 of Brusa, which became the first capital of the Ottoman Empire. Othman, whose death coincided with the capture of this city, was succeeded by his son Orkhan, who continued his aggressive policy against the Greeks with such success that by 1338 only one or two towns in Asia remained in the hands of the Byzantines.

Orkhan spent the next twenty years in the peaceful consolidation of his territories and in the organization of his civil administration and his army. It was during his reign that the famous corps of janissaries (*yeni cheri*—new troops) was founded. Having thus consolidated his power, and being firmly established on the Asiatic side of the Bosphorus, he was in a position to demand concessions and favours from the Byzantine emperor, and although Constantinople remained secure, Turkish forces penetrated into the Balkans, and in 1355 the fortress of Gallipoli was captured by Orkhan's son. Orkhan, moreover, obtained the emperor's daughter in marriage and concluded a treaty which has been characterised as the first act in the drama of the downfall of the Byzantine Empire.

In 1359 Murad I. succeeded his father, whose policy of expansion beyond Constantinople he continued. In 1361 Adrianople was taken, and in 1367 the seat of Ottoman rule was changed from Brusa to that town, the Turks thus becoming a European power. In 1373 they conquered Macedonia and demanded tribute from the King of Serbia.

Military Triumphs of Bayazid

During these expeditions the youth of the Balkan countries was constantly being requisitioned to swell the ranks of the janissaries. At last the Christian princes formed an alliance with the object of driving the Turks out of Europe, but the great battle of Kossovo in 1382, in which Bayazid "the Thunderbolt," Murad's son, first distinguished himself as a leader, resulted in the defeat of the allies.

Murad was murdered in his tent on the battlefield, and Bayazid was proclaimed Sultan by the victorious army. Having reduced Serbia and Wallachia to vassalage in Europe, and having secured all the dominions in Asia Minor formerly held by the Seljuks, Bayazid turned his attention to the religious aspect of the position he had gained in the Moslem world, and in order to please the orthodox Sunnis he induced the Caliph—a mere puppet living under the protection of the Mameluke Sultan—to invest him formally with the title of Sultan.

In 1394 the Pope, at the instigation of the King of Hungary, proclaimed a crusade against the Turks, and an army of sixty thousand, composed of French, Germans, Bavarians, Hungarians and others, marched through Serbia, only to meet with utter defeat at the hands of Bayazid in the battle of Nicopolis, 1396. After this victory, which was marred by his cruel butchery of the many thousand

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prisoners taken in the battle, Bayazid resumed the siege of Constantinople, which he had already attempted some years before.

He would no doubt have achieved the capture of that city had he not been suddenly called away to defend his Asiatic dominions against the world-conquering Tamerlane, who was devastating Western Asia and India with yet another horde of invaders from Central Asia. He swept all before him as did the Mongols in the thirteenth century, and his passage was only stopped, as was that of the Mongols, by the Turkish Mamelukes of Egypt.

Whether Tamerlane would have attacked Bayazid in the ordinary course of events it is hard to say, for there were those who represented to him that it was contrary to Islam for one Moslem monarch to attack another who was engaged in war against infidels. Tamerlane, however, held that this circumstance was outweighed by the fact that Bayazid was granting asylum to certain Moslem rulers whom he had deposed.

Tamerlane and Bayazid

There ensued an acrimonious correspondence between the two great Turkish conquerors, in which Bayazid, under-rating the power of his enemy, assumed such a haughty tone that Tamerlane declared war on him, the final issue of which was decided in the great battle of Angora, 1402. In this battle Bayazid was supported by Serbian troops, led by their Christian king.

The well-known story of Bayazid being carried about in an iron cage by Tamerlane after this battle is probably without foundation, as Tamerlane, according to the best authorities, dealt kindly with his captive.

From 1402 to 1413 the Ottoman Empire was in a state of disruption; Asia Minor was lost, and four sons of Bayazid were fighting each other for supremacy in Europe. In 1413, however, Sultan Mohammed I. became sole ruler, and in his short reign of eight years he managed to revive the Ottoman power by friendly treaties in Europe and a firm hand in Asia. On his death in 1421 he was succeeded by his son, Murad II., who, like his father, began to lay siege to Constantinople, only to be called away to defend his dominions in Asia. In 1428 he became possessed of many ports on the Black Sea and conquered Salonica. In 1427 another Christian confederacy of Balkan princes was formed with the object of releasing Serbia from her allegiance to the Turks, and in the wars which followed the leading figure is the

great Hungarian hero, Janos Hunyadi. The Ottomans were twice defeated by the confederacy, and by the Treaty of Szeged, concluded in 1444, Serbia regained her independence. This treaty was broken a few months later, and hostilities having been reopened, a desperate struggle ensued, which terminated with the total defeat of the Christians at the battle of Varna, 1444.

The Fall of Constantinople

Murad II. died in 1451, and was succeeded by Mohammed II., who is chiefly famous for having accomplished the capture of Constantinople (1453), which had been unsuccessfully attempted by two Caliphs and three previous Turkish Sultans. The siege lasted forty-three days.

The fall of Constantinople is the most important event in the history of the Turks. Although the Ottomans had already established themselves in Europe, and although the Greek emperors, by the middle of the fifteenth century, had been shorn of most of their power and influence, Constantinople was looked upon, at any rate by the Turks, as the capital of the Christian world, and as such its occupation by a Moslem power constituted a supreme triumph for Islam, and it followed naturally that the Sultan, in possession of Constantinople, should regard himself as the King of Kings in Islam. At this period, however, there was no talk of the Sultan being also the successor to the Caliphate.

Turkish Suzerainty over Egypt

Mohammed II., in his reign of thirty years, apart from this outstanding triumph, did much to enhance the prestige of the Turks in regard to both military exploits and internal administration. Though his northerly progress was effectually checked by the heroism of Hunyadi, he added many islands and sea-ports to his empire and secured the command of the Mediterranean and Euxine seas.

He was succeeded in 1481 by his son, Bayazid II., who, after an uneventful reign of thirty-one years, was succeeded in 1512 by his son the famous Selim I., who, during a short reign of eight years, nearly doubled the extent of the Ottoman dominions in Asia. Selim proceeded at once to root out the Shiite heretics, of whom he is said to have massacred forty thousand. His first campaign, undertaken against the great Shiite monarch, Shah Ismail of Persia, ended in a complete victory for the Turks at the battle of Chaldiran, 1514, after which he turned his attention to the dominions of the

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Mameluke Sultans of Cairo, and in 1516 set out for Egypt by way of Palestine.

The aged Mameluke king, Kansau Ghauri, advanced to meet him, and a battle was engaged at Marj-Dabiq, in which Kansau, deserted by many of his troops, was defeated and slain. Selim in the following year entered Cairo in triumph, and established that Turkish suzerainty over Egypt which endured down to November, 1914.

Selim and the Headship of Islam

We have seen how in the reign of Bayazid there was a puppet Caliph in Cairo enjoying the protection of the Mameluke sovereign. In 1517 the last descendant of the Abbasid Caliphs, by name Mutawakkil, was a virtual prisoner in Egypt, and when Selim had established order in that country and returned to Constantinople he carried away with him the Caliph.

It does not appear that Selim while in Egypt had contemplated adopting the title of Caliph, and it was only after his return to his capital that it occurred to him to receive from Mutawakkil what the last of the true Caliphs was not in a position to bestow, namely, the headship of Islam, which really was reserved for an Arab of the tribe of Quraish.

No very great importance was attached to this transference of the Caliphate until, during the reign of Abdul Hamid, this circumstance was made the centre and pivot of an attempted Pan-Islamic movement. Before he died, in 1520, Selim had further added to his empire the province of Algiers, which he had received in return for a promise of protection from the famous Corsair Khair ud-Din Barbarossa.

Most Brilliant of the Sultans

Selim was succeeded by his illustrious son, Solyman the Magnificent, whose reign of forty-six years is the most brilliant in the annals of the house of Othman. His chief military achievements were the capture of Rhodes in 1522, the victory at Mohacs, 1526, when he utterly routed the Hungarians, the unsuccessful siege of Vienna in 1529, the capture of Bagdad in 1534, the defeat of Andrea Doria in the Adriatic in 1538, the capture of Aden in the same year, which secured the command of the Red Sea, and the conquest of Armenia and Georgia in 1555. It may be mentioned that in 1534 the first French ambassador came to the Sublime Porte.

Solyman died in 1566 and was succeeded by his son, Selim II., whose mother was a Russian and is known to history as Roxelana. The chief incident of his

short reign was the naval battle at Lepanto in 1571, when the Turks were defeated by an allied fleet of Christian princes under Don John of Austria. In 1589, during the reign of his successor, Murad III., who came to the throne in 1574, the first British Embassy was sent to Constantinople in order to seek an alliance with the Turks against Philip II. of Spain.

The two hundred years from the close of the sixteenth century to the beginning of the nineteenth century produced no Sultan of outstanding distinction or importance, though during this period Turkey frequently figures, usually to her disadvantage, in the pages of European history—as witness the defeat of the Turks by John Sobieski, King of Poland, at Lemberg, 1675; the second Turkish siege of Vienna in 1683, which, after the most heroic resistance against great odds, was at length relieved by John Sobieski, with the result that the Turks were driven back, never again to approach within sight of Vienna's walls; and by the end of the century her dominions in Europe were reduced to half their former extent.

Turkey in the Nineteenth Century

At this juncture Russia appears upon the scene of European politics and usurps Turkey's rôle of standing menace to the Central Powers. In 1699 Peter the Great occupied Azov and thus gained a footing in the Black Sea.

Ottoman history during the following century is chiefly occupied with alternate wars and treaties with the Russians, resulting in the aggrandisement of Russia and the humiliation of Turkey. At the beginning of the nineteenth century, while England was allied to Russia, she had been nominally at war with Turkey, but with the Treaty of Tilsit this alliance came to an end, and in 1809 England made peace with Turkey.

Napoleon's policy was to encourage hostility between Turkey and Russia in order to weaken the latter, against whom he was meditating his attack. It was Stratford Canning who, by his diplomatic genius, defeated the aims of Napoleon and brought about the Treaty of Bukarest, 1812, by which the Porte made peace with the Tsar, so that the Russian army of the Danube, being released, was able to administer the coup de grâce to the French army on its retreat from Moscow.

From 1812 down to the present day Turkey in Europe is merely one of the protagonists in the long-drawn-out drama of European diplomatic disputation over the fate of European Turkey and of Constantinople in particular. It is a



MODERN GIRLISH GRACE IN OLD WORLD SMYRNA

Standing barefoot in her flowing garb by an old doorway in a corner of the ancient city, this Smyrna girl has a somewhat pensive expression. While the Greek and Jewish women are usually distinguished by their crimson dresses, the Turkish women adopt a costume of solemn black, those employed in domestic service wearing only a simple garment of cotton and being always unshod when indoors.

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story of treaties and pacts interspersed with occasional campaigns.

At Navarino in 1827 the English, French, and Russian fleets destroyed the Turkish fleet. In 1832 Mehemet Ali, Viceroy of Egypt, marched through Syria and threatened the Bosphorus; Russia interposed, and, having saved Constantinople, gained in return the exclusive right of way through the Dardanelles. France was on the side of Mehemet Ali, and England, after a long period of hesitancy, sided with the Sultan and an English fleet was sent to Palestine.

Events Preceding the Crimean War

In 1841 a treaty was concluded which placed Turkey on an entirely new footing. Mehemet Ali was confined to Egypt, which was to continue under the suzerainty of the Sultan, who, in his turn, accepted the protection of the Great Powers as a guarantee for the independence and integrity of his empire. This treaty was followed by fourteen years of peace, which were devoted to internal reforms within the Ottoman Empire, due mainly to the initiative of Stratford Canning.

In 1852 began the international disputes regarding the protection of the adherents of the various Christian Churches living under Ottoman rule, which, owing to the imperious demands and aggressive action of the Russians, led eventually to the declaration of war by England, France, and Turkey against Russia in 1854.

Before the allied forces of England and France reached the fighting area, the Turks under British generals had practically gained the object of the campaign—of driving the Russians across the Danube. Had the allies been content with this result, England would have been spared the mistakes and misfortunes of the Crimean War.

Deposition of Abdul Aziz

It was, however, the opinion of the English and French that the Russian menace could only be removed by the destruction of her great stronghold Sevastopol, in the Crimea; but they had no idea of the difficulty of the self-imposed task. They knew nothing of the enemy's strength and less than nothing of the country they were to attack.

Every Englishman recalls with shame the failure of the authorities to provide proper stores and equipment. Alma, Balaklava, and Inkerman are indeed proud names in the story of British valour, but it took a whole year to reduce the fortress of Sevastopol, which fell to an assault of the French in September, 1855. No further action was taken to reduce the power of the Russians, and the neutrality

of the Black Sea agreed to by the Treaty of Paris in 1856 was repudiated by the Tsar in 1870 when he saw the French too busy in the field to support England should she protest.

By the Treaty of Paris Turkey lost practically no territory in Europe, and the Great Powers undertook to safeguard the integrity of her dominions, as they had previously done in 1841.

Sultan Abdul Mejid, who in his reign of twenty-two years had done nothing for his empire, was succeeded in 1861 by Abdul Aziz. The latter by his extravagance brought his country to the verge of bankruptcy. In 1876 he was deposed by a "fetwa" issued by the religious head of the Islamic congregation, to be succeeded by a nephew who, after three months, was in turn deposed, and in August, 1876, there came to the throne another nephew, known to history as Sultan Abdul Hamid II., who reigned until 1909.

The Famous Treaty of Berlin

The political history of Turkey during the reigns of Abdul Mejid, Abdul Aziz, and Abdul Hamid II. (1839-1909) all turns on two main topics: (1) the status of the non-Moslem subjects of the Sultan, and (2) the European boundaries of the Ottoman Empire.

It was the revolt of various Slav provinces, notably Bulgaria, and the condign punishment meted out to them by the Turks, including the notorious "Bulgarian Atrocities" (1876), that led to the declaration of war by Russia in January, 1877. The most notable feature of this war, which lasted a year, was the heroic defence of Plevna by Othman Pasha. The Treaty of San Stefano, which was concluded by the two combatants in March, 1878, was considered by the other Powers too harsh for Turkey, and, what was perhaps more important, too favourable for Russia.

Lord Beaconsfield intervened, and in June of the same year the famous Congress of Berlin signed a treaty by which Europe went back to her pledges of 1856 and consented to the partial dismemberment of Turkey, whereby she lost Serbia, Montenegro, Rumania, half Bulgaria, Thessaly, Kars, and Batum. England, in return for her support of this "Peace with Honour," obtained Cyprus in fee, in payment of an annual tribute to the Sultan. Thus ended the dominion of Turkey in Europe, which at the height of its prosperity had embraced nearly 230,000 square miles and a population of about twenty millions.

The Treaty of Berlin was followed by twenty years of comparative peacefulness, during which Abdul Hamid, had he so desired, might have inaugurated some

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much needed internal reforms, including the granting of a Constitution, which had been actually promulgated in 1876 under pressure from the reforming party led by the famous Midhat Pasha, then grand vizier. By the Treaty of Berlin, moreover, England had taken upon herself certain obligations by which it was hoped she might be able to continue the policy of internal Turkish reform which Stratford Canning had so ably initiated.

In 1897 Greece went to war with Turkey on account of Turkish misrule in Crete. Europe again intervened and Crete, though nominally Turkish, was placed under Prince George of Greece, as high commissioner approved by the Powers. Macedonia, seeing so many neighbouring states freed from the Ottoman yoke, now began to revolt. Meanwhile, Abdul Hamid was using every effort to gain acceptance for the Pan-Islamic idea—which implied the union of all Moslems under the Sultan in his position of Caliph.

The origin of the movement was no doubt the waning power and prestige of the Sultans in Europe, and it also implied the revocation of the privileges hitherto granted to non-Moslem subjects and to foreigners. The chief victims of this policy were the Armenians.

In 1898 Germany began her policy of ingratiating herself with Turkey, thus utilising the opportunities which had been missed by England. Valuable railway concessions were obtained, but the Sultan

was reluctant to join the Triple Alliance. In 1908 the movement set on foot by Midhat Pasha took form in the establishment of the Young Turk Party (Yeni Turan), and a Committee of Union and Progress in Salonica proclaimed a new Constitution. But, however much the Powers might wish to see a reformed Turkey, Austria, fearing that as a result she might have to renounce some of the territory she had acquired by the Treaty of Berlin, managed to secure at a price Bosnia and Herzegovina.

In 1909 Enver Bey, commander-in-chief of the Young Turks, entered Constantinople, deposed Abdul Hamid, and appointed in his place Mohammed V., who had been a state prisoner and possessed neither the training nor the experience to fit him for public life. The idea underlying the Young Turk movement was quite contrary to that which inspired Pan Islam.

The new movement was patriotic, just as the Pan-Islamic idea had been religious. Nationality and liberty were the watchwords of the new party, while the old Turks clung to their pride in Islam. A government was set up at Angora in 1920, under the name of the Government of the Grand National Assembly of Turkey; and in November, 1922, the Sultan having fled from Constantinople, his cousin, Prince Abdul Medjid, eldest prince in male descent of the House of Othman, was elected Caliph.

TURKEY: FACTS AND FIGURES

The Country

Occupies greater portion of Anatolia (Asia Minor) and small part of Balkan peninsula. Asiatic Turkey is largely composed of plateaux from 2,500 to 4,500 feet in altitude, with a downward easterly slope. In the south are the Taurus mountains. Among rivers are the Kizil Irmak, Euphrates, and Sakaria Irmak, and there are a number of fresh and salt lakes, including Tuz Tcholu, forty-five miles long. Climate on the plateaux is severe in summer and winter. On the Black Sea coast malaria is common, but in the south and west winters are milder and summers influenced by cool winds from Mediterranean. Under Treaty of Sèvres, total area of Turkey was about 175,000 square miles, with an estimated population of 8,000,000.

Government and Constitution

In 1921 the Grand National Assembly of Angora proclaimed a Fundamental Law, declaring legislative and executive power in the hands of this Assembly. The term "Ottoman Empire" was abolished and the country officially designated Turkey. Republic declared October, 1923, with Kemal Pasha as President.

Commerce and Industries

Population engaged principally in agriculture and stock-raising. Soil generally fertile and produces cereals, cotton, tobacco, almonds, nuts, olives, vines, and figs. Opium is produced at Konieh, silk at Constantinople and Brusa, and

there is a considerable output of mohair and wool. There are some 21,000,000 acres of forest. Minerals include silver, chrome, zinc, borax, emery, asphalt, copper-ore and coal. Main industries include brass-turning, copper-beating, and cotton-spinning. Fisheries are important sources of wealth, and sponge fishing is carried on. In 1921, Turkish imports totalled £121,329,542, and included metals, wool and cereals, while exports for same year were valued at £130,379,812, among the chief being dried fruits, carpets, opium and tobacco. Nominally £111 = £10.

Communications

Length of railway line estimated as about 2,800 miles, and of telegraph lines about 28,900 miles. Roads for the most part indifferent or bad.

Religion and Education

State religion is Mahomedanism, with a Caliph as head. There are considerable numbers of Armenians, Orthodox Greeks, Roman Catholics, and Jews. Primary education nominally compulsory for both sexes between ages of seven and sixteen. State schools are in hands of a Ministry of Public Instruction. Total number of schools about 36,200, with some 1,331,000 scholars. A university is established at Constantinople.

Chief Towns

Angora, capital (estimated population, 30,000), Constantinople (1,000,000), Brusa (110,000), Sivas (65,000), Konieh (45,000).



MEMBER OF THE PRINCELY HOUSE OF HUNZA WITH HUNZA FOLLOWERS

As brother of the Thum of Hunza, a small hill kingdom nominally tributary to Kashmir, and situated along the Hunza river, this tall, personable magnate enjoys considerable prestige among his fellow-hillmen. Hunza commands an important route from Turkistan across the Pamirs—a plateau region of lofty plains and high mountains, designated locally as the "Roof of the World"

Photo, Sir Percy Sykes